

# *The* CHRISTIAN CENTURY

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## A Big Revival Two And a Half Years After

A Thorough Inquiry into the Abiding Results  
of the W. A. Sunday Revival Held in Spring-  
field, Ill., in the Spring of 1909. Considered  
from Standpoints of Church and Community.

BY HUGH T. MORRISON, M. D.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

## The Message of the Advent

**I**T WAS in the days when Augustus who had found Rome a city of brick was making it a city of marble that a new voice was heard upon the streets of that old world proclaiming the simple story of a Jewish peasant who had arisen among his fellow-men to proclaim an era of good will in a world of strife.

Of course few took seriously this message at the first. It was not the first time in history that dreamers had anticipated the coming of the golden age. There had always been seers and mystics who had hoped for the great enlightenment and had made themselves the prophets of the dawn.

But the mystery of this new voice was that, unlike the other harbingers of the day, it would not be hushed. Slowly the story of the Nazarene traveled along the highways of that Roman world. It was told on the hillsides of Judea, in the marts of Galilee and even in the half-heretical retreats of Samaria.

It was whispered along the shores of the Mediterranean, on the streets of Tyre and Sidon and amid the groves of Daphne at Antioch. It got itself repeated in Corinth and Ephesus and Athens, and presently even Rome itself heard the story of the Man who was sent from God.

To be sure, there were many wonderful features in the story as it was told. They said this new prophet had the mysterious power of healing the sick, cleansing the lepers, giving sight to the blind, casting out evil spirits and of raising the dead. They reported that after his death those who were his closest friends had seen him again alive, and that he had promised them to abide with them forever.

Such reports were amazing, and yet they were not the most important features of his career. Some of these things had been said of other men in history, though with varying stress. And though they aroused a certain interest, it was only of a mild and transient character, and never deeply stirred the heart of the Roman world.

But much more astonishing and convincing were the reports regarding the life, the teachings and the ideals of this wonderful Savior who delighted to call himself the Son of Man. They said of him that his life was full of human sympathy and kindness, though he did not lack the qualities of stern and unbending severity upon occasion.

They said of him that he actually treated all men and women as his brothers and sisters, that he took them at their highest value, urged them to the achievement of the noblest character, and really convinced them that the attainment of holiness and human brotherhood was possible to them and to all.

They said that he lived a life of such dependence upon the unseen God whom he called Father, that his prayerful, reverent, and devout attitude was itself an inspiration to undertake the same quest of the inner way and the same conquest of the lesser good.

They said of him that he had such an all-embracing ideal for humanity as seemed to put upon the basis of reality the most opulent dreams of earlier ages, dreams which had been cherished but for a moment and then abandoned as nothing worth. He talked of the Kingdom of God, the realm of divine activities, not only as if it were capable of realization, but had already come in the beginnings of its power.

He gathered about himself a little company of friends whom he led gradually to see his far-reaching and world-embracing ideas, and whom he transformed in the same gradual way from selfish, irresolute and half-trained men to generous, confident and disciplined interpreters of his ideal. And the astonishing factor in the lives of these men was their departure to places both near and far, bent upon the disclosure of his message to men of every race, confident that his program would really work wherever it was attempted.

And thus on that hard pagan world there dawned the consciousness that a new and vital element had entered human life. It was seen to be true beyond all misbelieving that this Teacher of Nazareth, who had lived so convincing and inspiring a life had both by his conduct and his message made evident to his fellowmen that such companionship with God as the world had dreamed of but never hoped to attain was actually possible for all men and in every age. He had come to lift his brethren into a realm of joy and power in which he himself forever abode.

The old Greek myth of Deucalion and Pyrrha affirmed that after the deluge this man and woman had repopulated the world by casting stones over their shoulders. Those thrown by Deucalion became men; those dropped by Pyrrha were women. In Mr. William Vaughn Moody's impressive drama, "The Fire Bringer," Prometheus, half man and half god, devotes himself to the quickening of these poor, half-formed, stone men and earth women into real life and joy. The mighty compassion of an older brother came upon him, and he could not stay from his work of completing their half-finished lives.

Even so, Jesus, Son of God and Son of Man, felt himself implicit in the experience of humanity. Its griefs and burdens, its mistakes and superstitions he felt as a part of his own tragedy. He must bring them the fire from heaven. He must open to them the gates of life. He must show them that the meaning of humanity had never been known, and that he would make it clear by filling out to fullness the outlines of that great word.

And this message of an older Brother who had the insight to see truth and life in their largest dimensions is the story of the Advent which all the centuries have been telling. No Christmas proclamation can compass its significance. No anthems can ever sufficiently voice its majesty. It was the advent of Man into a world made for men. It is the message of the advent of humanity to its own estate made possible by that Man.

## Social Survey

BY ORVIS F. JORDAN.

### The New Labor Leader

Last week we studied the effect of the McNamara case in the labor movement. The problem of labor is the problem of leadership. Labor needs most of all a new type of leader. We must not think that this leader can be secured elsewhere than from the ranks of labor itself. The problems of labor must be made real through every day human contact with them. Yet somehow the labor leader must rise above the ranks of his brethren in intelligence and equipment or he is no real leader. May not the work of the labor leader come at last to be something like the work of the minister? Why should not a bright, intelligent carpenter be sent by his brethren to a school to study sociology and economics that he may be fitted to do the work of a real leader? The greatness of John Mitchell is that he combines the real human experiences of the every-day miner with a knowledge of books and movements. He is no mere man of the pick nor on the other hand is he a mere man of theories. He has been produced by a natural process. The process that produced him is not producing enough like him. Why might not the labor union observe the value of such men and actually educate and prepare its own leaders just as the church sends away its young men to prepare for the service of the religious community? The new labor leader must be a man who works not only for laboring men but for the whole community, since the welfare of each is bound up with the welfare of all. The ideal labor leader will have large human sympathies, he will know when to fight and when to speak softly; he will above all things recognize that men are brothers and partners, and that even the employer may have human rights. We shall hail the day when the new labor leader shall be in every case a Christian. It will mean the introduction into the labor movement of just that set of ideal influences of which it has stood in need so much during the passing years.

### The Social Evil and Politics

The financing of the corrupt political rings of a city through the revenue of the underworld was once a scandalous charge that the American people were not ready to bring against even their worst leaders. Now no one questions the unholy alliance. Mayor Harrison is just now engaged in a laudable effort to clean up the police force of Chicago. Since we are sometimes called upon to criticize his honor we should be none the less generous in our praise of this good move, for it seems the real thing at last. We are told that Mrs. Harrison, who is a social student, is deeply interested in this move of the mayor. The method of the corrupt forces is a simple one. There are upon the statute book many laws which are not enforceable under city conditions. There are other laws which are enforceable, but which public opinion will allow to be violated without too much protest. The violation of these laws is the condition that makes it possible for the underworld to greatly increase its revenue. The underworld can easily afford to pay tribute money to the proper political powers in order that it shall not be molested. The social evil, yielding an income in Chicago of \$15,000,000, can easily furnish political funds which will buy in politics anything which money can buy. It has been thus that an evil ring has perpetuated itself in many of the cities of the country. It is the money power which has made our municipal politics a stench in the nostrils of the civilized world. We shall have no permanent reforms in municipal politics until this unholy alliance is permanently dissolved. The low saloon and the dive require the political ring for their existence. The interests of the church and the kingdom demand that the war on corrupt politics shall be carried to the spot where the heart of the whole system beats.

### The Christmas Campaign Against Tuberculosis

It is at this time of year that the Christmas stamps are sold to provide funds for the war against tuberculosis. So widespread is the interest and co-operation that the representatives of this good cause are now permitted to do their work even in government buildings and department stores where any ordinary cause would be barred. It should be impossible for any good Christian to enjoy Christmas time without participating in this great movement. The funds that are provided are used in a number of ways. We are

realizing that the first step in the war against tuberculosis is education. Even poor families have the resources for dealing with this dread disease in many cases but fail to employ them through ignorance. This ignorance is often shared by those in homes of wealth. The simple remedies of open air day and night, specially nourishing food, freedom from excessive fatigue, and the observance of the ordinary hygienic precautions have cured many a case of tuberculosis that was not too far advanced. The care of the sputum and the burning of all polluted cloths has kept the dread disease from spreading in the family where the patient lives. The strongest member of the family should be the nurse. Tuberculosis is not to be quarantined, but the comparative isolation of the patient from weaker members of the household is always advisable. Many old and exploded notions about the treatment of this disease need still to be met. It is not necessary usually to change climate. The doctor who advises it often wishes to have the responsibility for the death of the patient to fall upon some one else. The sanatoria for the care and cure of tuberculous patients are not located in any particular section of the country. Their good work is going on in every kind of climate. The Christmas fund that we accumulate will help to bring to sufferers from this dread disease the detailed information they need and will help on the movement for sanatoria where the patients can be cared for away from home and in a place that does not endanger the rest of the family.

### The Social Note in Missions

The laymen's movements of recent times have disclosed that the best men of our country are interested in missions. That there has been a great change of front on the missionary subject none can dispute. Perhaps a muck-raking magazine may still venture to bring a railing accusation against the missionary forces throughout the world but no one any longer takes this seriously. Why has the country at large, as well as the church, taken this advanced ground on missions? Why do men that are not members of the church often contribute to missions? It is the change of front in our missionary propaganda. Once we sent missionaries to the foreign field to snatch dying souls from hell. It was once a favorite argument to compute how many souls went into hell every minute without the benefits of a blood atonement. We talk missions altogether differently now. The most orthodox of people speak of the "investment" in missions. Perhaps the phrase is a commercial one and must pass out for a still better terminology, but the significance of it is that we now believe that missionary money buys more than is significant to civilization and human happiness than perhaps anything we spend. We now have schools, hospitals, dispensaries and many other "institutional church" devices upon the foreign field. We are far more modern in our methods in China than we are in the United States. We draw no unholy antithesis between "religion" and sociology on the foreign field. We find in our foreign mission work that the parable of the Good Samaritan is in the same gospel with the parable of the Prodigal Son, though we sometimes forget this in home missions. As electricity must have its wire in order to be useful to humanity, so religion must have its social program or it is no more serviceable than is the diffused force of the aurora borealis. Missions has united the practical and the ideal, it has married philanthropy to mysticism and we have the powerful religion of the mission field.

### Four Great Causes of Poverty

Poverty has been the curse of the world since the dawn of civilization. Once property was communal and poverty was not an individual matter. With the introduction of private property came the differences that have resulted from the various causes. Poverty is one of the greatest evils in the world. Many of our social troubles flow from this root trouble of the present order of things. In an age so ingenious in other things, it seems we might invent a remedy for poverty. The causes of poverty when thoroughly discovered will point the way to the remedy. The first great cause is ignorance. We are trying to dissipate that cause through education, but education has often been but little concerned about the root necessity of life, to have food. Men that have been literate have yet failed in "practical" life. They have even been college graduates and yet have failed to make the practical adjustments to life whereby they would be comfortable. A second great cause is a bad economic order. The greed of commercial interests taking advantage of the ignorance and weakness of men has established industrial standards that keep men on the brink of poverty in their most productive period and leave them stranded and to be kept at public expense in their old age. Labor unions have fought for better conditions, but



until some of these matters receive governmental regulation, we shall still have the problem of the desperately poor. A third cause is vicious habits. The moral element enters into all of life. The tremendous income from the sale of liquor is drawn from the pockets of the hand-workers far more than from the resources of employers and brain-workers. The money spent in this country for habit-producing drugs, such as nicotine and caffeine, is a serious economic problem. A fourth cause is sickness. This is often due to bad health conditions at the place of employment.

## The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

### A Step Toward Church Union

A first step toward union between the Presbyterian and Reformed Churches, the latter the Dutch, and not the German branch, was taken in New York last week. The promotor, Rev. Dr. Henry Sloane Coffin, a young Presbyterian pastor who comes from the famous Sloane family of New York, said there has been much talk about unity and he thought it time somebody made a start towards it. Presbyterian and Reformed communions have precisely the same form of government, and almost the same confessions—the Westminster and the Heidelberg. If they cannot unite, the young leader wondered what two bodies could do so.

The action proposed thus far does not contemplate organic union, nor does it mention federation. It simply proposes co-operative work, with the thought that it may lead to actual and complete union some day. The work is Church extension in New York suburbs, united adjustment of existing fields in Manhattan, and possible common work in public institutions. Only one presbytery and one classic are involved. Members of these bodies have just held a union meeting, the first in their long histories. The sentiment was cordial, and plans of work as outlined were unanimously agreed upon.

The Presbyterian body involved is the large northern one, with 1,500,000 communicants. The Reformed Church is that which, coming from Holland not long after the Pilgrims came from England by the way of Holland, settled New York and founded the first Church there. The Church is still in existence, with a Fifth Avenue place of worship, and is a part of the great Collegiate Reformed corporation. There are Reformed Churches in others parts of New York, in New Jersey, and in a few other states, but most in Michigan. The total membership is about 140,000 in the whole country.

### Baptists Exerting Their Strength

Rev. Dr. Robert S. MacArthur of New York has just sailed for Russia on a mission unlike any which an American citizen, certainly an American preacher ever entered upon. He is the new president of the Baptist World Alliance, and in a real sense represents Christian people by the hundreds of thousands, even millions, as might be possible in no other religious body. His mission is first to Russia, but it is even broader than that. He goes bearing letters to world rulers from President Taft, and letters from Secretary of State Knox to Ambassadors in all countries in Europe and Asia which he expects to visit.

The Alliance president's mission to Russia is to ask the Czar and the Russian government for a larger measure of religious liberty for all peoples of all faiths within his vast empire. He will present, he says, a written statement and will back it up with an oral one in case he is permitted to do so. He is famous throughout the Roman Catholic Church in America for having preached and spoken many things against it. He says that now, however, he will ask the Czar for larger liberty for Roman Catholics in Russia, of which there are many thousands, and especially for better treatment of Jews.

Just before sailing President MacArthur admitted that his mission in Russia is a difficult one. "New England Puritans have treated Baptists as badly as ever Russians treated Jews," he observed, "and I suspect the Czar of all the Russians knows it. The American people have been cruel to the American negro, and I suspect the Czar knows that too. We exclude the Chinese, and I am sure that all Russia knows that, and knows how unjust we are in this respect. Nevertheless, I believe that with full confession for American

failings on my part, I may be able to accomplish something on Russia's part."

Dr. MacArthur has succeeded in raising from American Baptists a considerable sum of money with which to complete a Baptist Church in St. Petersburg. He will assist in this Church's dedication there, and will visit Moscow, where are other Baptist churches. He will not visit Rome, where there is a considerable Baptist membership, but will go to some other European centres, where Baptist strength has much increased of late. Then he will continue around the world, visiting especially Baptist missions in Burma, where foreign missions from America had one important start, and finally, reaching San Francisco, he will inspect home mission work on the Coast and in the Rocky mountain states.

The world trip, lasting a year, means more than an expression of Baptist strength, it is said. It means a centralization of Baptist power such as is quite foreign to old Baptist ideas, which are congregational. It means also, it is claimed, wielding of a Christian force for world betterment in a way and in a strength greater than has ever been exercised before.

### Reorganizing Congregationalism

Organic changes of very far reaching import are proposed by Congregationalists. The changes are outlined in a report made by nineteen representative men, appointed a Commission on Polity by the National Council one year ago in Boston, and instructed to report two years hence to the Council to meet in Kansas City. On the Commission are the moderator of the Council, Rev. Dr. Nehemiah Boynton, the president of the American Board, Hon. Samuel B. Capen; the chairman of the International Committee Y. M. C. A., Dr. Lucien C. Warner; and leaders of like grade, among them Rev. Dr. Henry A. Stimson, Rev. Dr. Rockwell H. Potter, Rev. Dr. William E. Barton, Prof. Frank K. Sanders and Prof. Williston Walker.

The trend of the report is in favor of a complete reorganization of American Congregationalism, and greatly to centralize it. It is claimed, however, that Congregational traditions are not violated in any marked degree. The legislative power and the representative character are introduced. The National Council, a volunteer body, becomes much more an official one. It is to sit every other instead of every third year, and through its nomination of fixed proportions of managers of missionary societies it is in effect to come into control of all Congregational benevolences.

The American Board, the oldest of American missionary societies, is continued for foreign work, subject to control as just outlined, but for home work there is proposed a Home Board of Missions into which all existing home benevolent organizations are either merged or to which control is surrendered. Several of these organizations are comparatively small, like Education, Church Building, Ministerial Relief and Publishing, but two well known societies, both home, form the basis of the proposed Home Board. These are the present Home and the American Missionary. The former celebrated its diamond jubilee a few years ago. It grew out of a society formed in early days in Connecticut, and has had much to do with the planting of Congregational Churches throughout the West. The American Missionary Association grew out of Civil War controversies and times, and has had to do with Fisk University and similar educational institutions in the South, with Indian and Esquimaux work, and later with Porto Ricans.

The report of the Commission has just been made public. It has not been adopted, and its features are put forth at this time in order that ministers' associations, congregations, and members may study it. If a vote were to be taken at this time it is said to be likely that some amendments would be proposed, but as the vote is two years in future, the prediction is made that by that time its approval will be unanimous. The aims are decrease of administrative expense of benevolences, and closer co-operation of all general agencies. As a step toward the latter aim, the same Commission report proposes to magnify greatly the office of secretary of the National Council. So marked is the change that the secretary, if on the foundation now suggested, will virtually be at the head of the denomination in even larger degree, and with rather more powers, than the presiding bishop in the Episcopal Church, or the moderator of the General Assembly in the Presbyterian. The report recommends that the Council secretary be selected and set to work as soon as possible. The suggestions are among the most radical ever made by any religious body in what may be called a time of peace; that is, when there was upon it no stress of doctrinal dispute or division.

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## The Conclusion of the Whole Matter

Have we employed our time in the most profitable way during the year that is closing? Are we more intelligent and courageous than we were a year ago? Have we been lovers of pleasure more than lovers of the God of truth and justice? Have we given up the ideals that once gave meaning to life and have we allowed our work to become drudgery? Have we tried to make any contribution to the strength of the church, the school, and the state? Have we lived with and for others or have we uniformly thought of others as means to our private ends? Few of us know ourselves well enough to give entirely satisfactory answers to these questions. The one whose aims have been the narrowest is apt to answer promptly that he has met all his obligations in a generous spirit. The generous man knows that he has probably overlooked some important obligation.

The man who is ready to say he would change nothing in the experience of the past year will not come to the prayer-meeting to give us the benefit of his wisdom. Those who come will wish that some things had been different. Their confidence has been betrayed, the forces of evil have triumphed, friends have been slow to appreciate the significance of spiritual movements. It will remove a great burden from our shoulders if we fix it firmly in our minds that we are not running the universe. We have a part in its work. If we have neglected to do our duty, we ought to be discontented. Watchfulness must not become worry that hinders efficiency. If the proper conclusion of the whole matter is to fear God and keep his commandments, it must be true that God can be trusted to manage the universe.

That a life of pleasure-seeking is unsatisfying is well known even to those who follow pleasure as the chief good. They may or may not have visions of a more worthy existence. If they identify the chief good with pleasures that weaken their own intelligence and bring to others shame and misery, they will conclude, if they have any capacity for thought, that all is vanity and a striving after wind. The logic of experience forces them to this confession.

The search for knowledge may be just as selfish as the search for pleasures. The aristocracy of intellect is a hindrance to happiness. The world has never been overstocked with intelligence. It needs much more than it now has. But the man who sets himself apart from the rest of his kind, or from all but a few elect minds, and indulges in contemptuous sneers at the stupidity of the average man, will come to the conclusion that life is hardly worth living, if he has half as much sense as he thinks he has.

Another delusion is cherished by the religious formalist. He separates religion from common experience. His God is one that can be appeased by prayers and gifts and refrains from interfering with the private and political acts of his worshipers. The worshiper may rob a neighbor of his land, drive women and children from their homes, enjoy luxury at the price of the life-blood of his countrymen, and yet feel no entanglement from his God so long as he is liberal in his offerings and careful in observing to the letter the ritual of the sanctuary. The kind of honesty of which he boasts is that of

keeping the rules of the game, not of dealing with human beings as human beings.

The conclusion of the whole matter as seen by a modern scientist is given in the following words of Professor Huxley: "In the eighth century B. C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle. 'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!' If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while if it adds thereto I think it obscures, the perfect ideal of religion. But what extent of knowledge, what acuteness of scientific criticism, can touch this, if any one possessed of knowledge and acuteness could be absurd enough to make the attempt? Will progress of research prove justice worthless and mercy hateful; will it ever soften the bitter contrast between our actions and our aspirations; or show us the bounds of the universe and bid us say, 'Go to, now we comprehend the infinite!'" More valuable to the Christian than the words of the scientist is the testimony of his own heart that it is life to declare the love of God through service to man. [Midweek service, Dec. 27. Eccl. 12:13, 14; Micah 6:6-8; Matt. 22:34-40.]

S. J.

## The Meaning of Baptism

XII.—JOHN THE BAPTIST (CONTINUED).

In the last article we found that the attitude of John the Baptist toward the religious leaders of his day and their attitude toward his baptism threw an interpreting side-light upon the meaning of the ordinance. It was clear that the meaning of baptism did not inhere in the specific physical act of immersion by which it was solemnized. Nor was it a merely individualistic expression of repentance. It was rather an act whereby the penitent individual allied himself with a social order of penitent men in an endeavor to practice the ideals of right-doing which their prophet-leader enjoined. It was through baptism, with the organized community to which it pointed, that John proposed to conserve the results of his ministry. By means of it the repentance and moral decision which his preaching produced were objectified, socialized, carried out of the private closet of subjective experience into the open world of public control.

John was not content with being a mere voice, quickening men to repentance and moral aspiration. He well enough knew how easily these subjective states are dissipated unless they are embodied in a social fellowship of like-minded men. Hence he commanded baptism. He was not simply a preacher; he was an organizer of a movement. He quickened men to repentance, but he also commanded them to come out publicly and join the pre-messianic order of penitent men which he was inaugurating.

This coming out publicly and joining was baptism. Baptism was the single word which covered the whole initiatory act—its social aspect of induction and its individual aspect of self-commitment; its essential psychical or spiritual content and the incidental physical form by which the act was solemnized. It was this organizational character of John's work which got him the name of the "Baptist." John, the people perceived, was the founder of a pre-messianic movement and he made it his business to initiate men into it, that is, to baptize them. Therefore they called him the Baptist.

The fact that initiation into his movement was signalized by immersion was purely incidental, customary. If he had adopted some other form of initiation beside immersion he would have been compelled to step aside from his main purpose of urging repentance as the prime prerequisite of fellowship in the new brotherhood in order to explain why he had chosen his novel form. The form of immersion was already in use. It meant to the people in its customary use in initiating proselytes precisely what John wanted it to mean in his use of it—it was the outward mark and seal of the conferment of a new religious status. But the baptism was not the immersion; it was the conferment of the status, the initiation into the new order.

\* \* \*

As we indicated in the last article, it was in this large social and religious connotation that Jesus used the word when he asked the Pharisees whether the baptism of John was from Heaven or of men. We cannot imagine Jesus concerning himself with a question so typically pharisaic as to ask whether the physical act of immersion was from heaven or of men! Nor can we imagine him diverting the minds of his hearers from the great



moral issues his presence was raising to accuse them of not having been immersed in water at the hands of John. Besides, John had not claimed divine authority for immersion, any more than for the garment of camel's hair that he wore. He had claimed divine authority for his mission, his movement, and therefore for his baptism, but the particular physical act of immersion by which he signalized baptism seems not to have become a matter of consciousness either to himself or to the people. Jesus' question to the Pharisees was a moral question. It cut through their whole system of religious pretension and made them face again the facts of conscience with which John had confronted them over three years before.

By the baptism of John, Jesus plainly meant John's enterprise, his ministry, his movement, the new order of repentant souls which he had sought to establish as a spiritual preparation for Messiah's coming. The enterprise of John, was it from heaven or of men? Was John's work divinely planned or was it a mere human project? Was his order of penitent men an inspiration of God or was it the vagary of a fanatic? This is the question Jesus put to the Pharisees under the single category of "baptism." It discloses the breadth and content of the word.

And the Pharisees understood it precisely as Jesus meant it. In preparing their answer they did not reason concerning John's authority for practicing immersion, they reasoned concerning the authority for his ministry, his enterprise. And one side of their predicament was, as they clearly saw, that if they said John's authority was from heaven, Jesus would ask them, why, then, had they not believed in him? They did not seem to fear that he would ask why they had not been immersed!

It is perfectly clear that the point at which the Pharisees reacted against the mission of John was where his enterprise cut across the pretensions of their aristocratic religious order. If John had stood *within* that order, if he had acknowledged the authority of its traditions, the validity of its claims to the divine promise, his message of repentance and righteousness would have been not wholly unacceptable to the leaders of the church. He then would have spoken in comparative or relative terms. He would have said, "Yes, Messiah is to come of the seed of Abraham. You who are the children of Abraham are peculiarly the custodians of the divine promise. But even to you he will not come without repentance and right doing. Come let us turn from our evil ways and let us serve God in righteousness!"

In these comparative terms John might have spoken. But he did not. He spoke in absolute terms. He stood outside their order and condemned it as a deceptive fiction. The son of a priest, he had reacted against the whole system of formalism and had spent many ascetic years in the wilderness.

As he appears on Jordan's bank the whole dramatic setting makes it plain that he approaches the Jewish church as an outsider. At no time does he seek to establish points of identification with the church. He makes no allusion to his having sprung from priestly loins. He is an out-and-out iconoclast. He does not undertake to repair the old Judaism. He is no tinkering compromiser. He believes that the old order has grown up upon a fiction. He lays the axe at the root of the tree, and predicts that Messiah when he comes will even more drastically than himself complete the work of reformation.

The Judaism of John's day was a messianic religious order, hereditary in its determining principle. But John said that the true messianic order must be moral, spiritual, not hereditary. It must be an order of penitent men seeking righteousness, not an order of blue-blooded aristocracy. God's children are not determined by heredity, he said. The true children of Abraham are not those in whose veins his blood runs but those in whose souls his faith dwells. God is able of these stones to raise up children unto Abraham!

And so, to set his movement in the attitude of directly challenging the existing order he appropriated the baptism belonging to that existing order. This baptism was the gateway through which converts to the Jewish messianic order entered it. What John took was not simply the physical act of immersion, but the social and religious meaning of which the physical act was a sign and token. His baptism meant the same for his order of penitent men as the rite meant for the Jewish messianic community.

It is no marvel, then, that the church leaders refused to accept John. At the first it seems that they were disposed to accept him. Matthew tells us that John saw many of the Pharisees and Sadducees coming "to receive his baptism." They misapprehended its meaning. They may have thought that it was merely a cere-

monial washing which John was administering. That sort of a bath was to them a religious delight. They were perfectly willing to be immersed. They were not unwilling to repent. But John quickly undeceived them. He was not interested in immersing them in water. He was not interested, either, in their repentance, regarded simply as a subjective, individualistic state of mind. He was interested in an order of penitent men.

Do not come to me thinking within yourselves that Abraham is your father, he said. This baptism of mine is not a ceremony of purification for those who already *belong* to the messianic order. It is an initiation into the *true* messianic order. It is not just a sacrament of your church; it is the initiating ceremony into the true church. To receive my baptism is not an act which comes under the sanctions of your traditions; it is an act destructive of your traditions. My order of penitent men is not a movement *within* your hereditary Judaism but a movement *opposed* to it. To receive my baptism is therefore to acknowledge the invalidity of your present status before God and humbly to accept membership in the order of penitent men as the true preparation for Messiah's appearing.

When the Pharisees and Sadducees opened their eyes to this meaning of John's baptism they saw that he had carried off bodily the gate of their messianic order and hung it at the entrance of his messianic order, leaving them as a result altogether outside the gate! His baptism disfranchised every man of them! It excommunicated the church! No wonder they refused his baptism and hated him! Through that gate they too must go. They must be inducted into the true messianic order. They the converters of proselytes must themselves be converted. They the children of Abraham must take their places on a level of spiritual freemasonry with publicans, social outcasts and Gentile soldiers. They must yield their proud fiction of hereditary status and accept the moral status of penitence and right-doing.

Too often the happiness of home life is marred by thoughtless, unkind words. May it never be said of us:

"We have careful thought for the stranger,  
And smiles for the sometime guest,  
But oft for our own the bitter tone,  
Though we love our own the best.  
Ah, lip with the curve impatient,  
Ah, brow with the shade of scorn,  
'Twere a cruel fate were the night too late  
To undo the work of morn."

A woman whom you can trust with your inmost secrets and who will not betray you, and as a wife will help you in your plans and air castles for the future, give you sympathy, love, inspiration, and advice when the world and all mankind is harsh and overbearing toward you and seems to have a grudge. A wife who will smooth the road for you when adversity strikes the hardest is indeed an angel. And you as her protector should return that love and faithfulness to its fullest extent. Make the cup of love overrun. A man should remember that his wife craves for his love and sympathy.—*Selected.*

O plaintive, restless heart, be still, be still!  
Know that is thy Father's will  
Thou here shouldst stay,  
And the full measure of his purpose fill,  
Though others stray.

Thy life is his appointing. He doth know  
The cares that press, yearnings that glow  
Within thy breast:  
Thy lot is low, but he meant it so;  
Then be at rest!

—*Exchange.*

"The small girl had attempted, during her mother's absence, to surprise that lady by putting the shelves of the fruit cupboard in order, and found that her enterprise ended in wreck and disaster, wrote mournfully in her diary: 'Resolved, to be just common good after this.' There really is no substitute for just common goodness. All the extra flights, the spasms of enthusiastic effort, the flurry of special undertakings and causes cannot take the place of steady, everyday faithfulness to duty. The spectacular achievement may win the applause of observers, but it is the quiet fidelity to commonplace tasks along common ways that counts for most in the end."

## Professor Taylor's New Book

Professor Taylor of the Bible College of Missouri has rendered a valuable service to the Foreign Christian Missionary Society and to the cause of missions by his recently published book. The average person needs correction of a common impression that missionary work consists almost entirely in the evangelization of the heathen by revival or preaching efforts. The practical man of the modern world is perhaps less interested in this phase of Christianity than almost any other. But if he can be confronted by the work which the Christian missionary is accomplishing in the education of ignorant or partially instructed nations, the preparation of medical, surgical and hospital facilities for the relief of suffering, the creation of industrial agencies for the improvement of business and craftsmanship, and the reorganization of the home upon principles of Christian morality, he will perceive the far-reaching character of the modern missionary propaganda.

This side of things has been too little interpreted in the literature of missions. Mr. Taylor's wide acquaintance with the facts of the social revival in our generation makes him an admirable interpreter of this feature of missionary work. The six chapters of the book deal with such features as the home, medical and benevolent work on the mission fields, education, the political influence of missions, and the social approach in foreign lands. The treatment is by no means confined to the work of the Disciples, yet this is featured in a way to bring home to all members of our own churches the large share which our missionaries are having in the social regeneration of foreign lands. Mr. Taylor writes in an interesting and convincing style. He is well acquainted with his facts. The book is rendered more interesting by many photographic illustrations taken from the mission fields. In addition there is a competent bibliography and in an appendix a list of questions provides material for class-room discussion.

The Foreign Christian Missionary Society has placed this book absolutely within the reach of all by selling it at actual cost. The purpose is not the securing of profit but the dissemination of intelligence. It would be a blessing in any church to have sufficient copies distributed so that every member might read the book.

## China Sets United States An Example

The plague of the opium habit has afflicted China for a century. It was recognized as the greatest enemy of the future of China that could be found. At first the drug was imported from India, but the poppy came to be raised at home, so there was a double source of supply. The inhuman treaty thrust upon China by Great Britain demanded entry for the drug from India. A few years ago a policy was adopted. The drug was to be exterminated from China in ten years. The poppy fields were to be progressively diminished in spite of the economic questions involved. Government officials addicted to the habit were to be dismissed. Only a few more years remain to complete the reformation of China with reference to this terrible plague. Unless the reform is interrupted by the present revolution, another five years will see China freed from bondage to opium. In our country, we have a drug habit none the less dangerous to civilization than the dread opium habit. It is worse than opium in that it is a powerful promoter of crime as well as a cause of dire poverty. We have wondered how a ten-year reduction policy would work in this country? Could we dismiss public servants who are addicted to the drug habit as they do in China? Perhaps our republican forms of social control would not permit us to undertake all they are undertaking there. Yet it is a scandal that can be removed, to take away those leaders who are drug-fiends for alcohol. We once witnessed the disgrace of a free electorate selecting a man who a few months before had rolled out of the judge's bench dead drunk, to be their representative in Congress. Surely this is not one of the evidences that our civilization is superior to that of China.

## The Mission Travel Study Class

The correspondence regarding the Mission Travel Study Class, to be conducted next year by Professor Willett under the direction of the University of Chicago, indicates that there is a wide-spread interest in some such plan of study and travel. Many inquiries have come in regarding the probability of visiting China a year from this time. The plans will go forward consistently with full expectation that by that time conditions will have quieted beyond the point of

any danger. More than this, it will be a period of immense interest considering the reconstruction of the country under the forces of reform and democracy. One of the former classes was in Constantinople at the very moment when the revolution was at its height. The members of that class counted it one of their greatest privileges to observe the events of that crisis at close range.

It will be remembered that the class starts early in September of next year and journeys westward from the Pacific coast, stopping at Honolulu, spending a month in Japan, a month and a half in China, a similar period in India, with a probable journey to the Philippine Islands provided the steamer sailings are satisfactory, and will finish its work with the customary class studies in Egypt and Palestine.

The class will consist of both ladies and gentlemen and the number will be limited, if possible, to fifteen. It is hoped that the results will be not only of great value to the members of the class in the careful study of the history, religions and missionary opportunities of Asiatic lands, but will afford opportunity for direct contributions to the mission work in the form of institutes and lectures to be given by the leader and members of the class. A preliminary course of study covering in general the features of the work is prepared for members of the class to pursue in the months preceding the journey. Circulars of information may be secured by addressing Professor Willett at the University of Chicago.

We are slowly learning that social advance depends quite as much upon an increase in moral sensibility as it does upon a sense of duty, and of this one could cite many illustrations. I was at one time chairman of the Child Labor Committee in the General Federation of Woman's Clubs, which sent out a schedule asking each club in the United States to report as nearly as possible all the working children under fourteen living in its vicinity.

A Florida club filled out the schedule with an astonishing number of Cuban children, who were at work in sugar mills, and the club members registered a complaint that our committee had sent the schedule too late, for if they had realized the conditions earlier, they might have presented a bill to the legislature which had now adjourned. Of course the children had been working in the sugar mills for years, and had probably gone back and forth under the very eyes of the club women; but the women had never seen them, much less felt any obligation to protect them, until they joined a club.—*Jane Addams.*

No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. Every time a resolve or a fine glow of feeling evaporates without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.—*William James.*

We ought to be ashamed of being careful for riches, how we may acquire them in greatest abundance, and for glory and honor, but care not nor take thought for wisdom and truth, and for our souls, how they may be made most perfect.—*Socrates.*

He who is plenteously provided for from within, needs but little from without.—*Goethe.*

## I Am Still My Mother's Boy

Sometimes in the hush of the evening hour,  
When the shadows creep from the west,  
I think of the twilight songs you sang  
And the boy you lulled to rest.  
The wee little boy with curls on his head  
That so long ago was thine,  
I wonder if sometimes you long for that boy—  
You dear old mother of mine:

And now he's come to man's estate,  
Grown sound in body and strong,  
And you'd hardly know that he was the lad  
Whom you lulled with your slumber song.  
The years have altered the form and the life,  
But his heart is unchanged by time—  
And I'm still your only boy as of old—  
"You dear old mother of mine."

*The Living Church.*

\*"The Social Work of Christian Missions" by Alva W. Taylor. Cincinnati: Foreign Christian Missionary Society, 1911, pp. 257; cloth, 50 cents.



# A Big Revival Two and a Half Years After

## Analysis and Estimate of Results of a Typical Evangelistic Enterprise

BY HUGH T. MORRISON, M. D.

**EDITORS' NOTE:** In the spring of 1909, The Christian Century made a feature of reporting the "Billy" Sunday revival, then being held in Springfield, Ill. Our purpose was to present impartially, even sympathetically, the facts concerning this meeting as a typical case, to afford a background for an earnest examination of modern revivalistic procedure. The weekly reports of Mr. Sunday's meeting were, therefore, followed by a series of critiques of the successful revival tending to point out the perils, illusions and possible harm in such meetings. The Springfield meeting was one of Mr. Sunday's greatest successes. There were close to 5,000 "conversions" and an offering for the evangelist of \$11,000. Some months ago the united ministers' association asked Dr. H. T. Morrison, a physician, to make for that body a Survey of religious conditions in Springfield. The members of the association co-operated with him in every way to put him in possession of the actual facts of the church life of the city. A portion of these facts were given to our readers last week. A section of Dr. Morrison's voluminous report deals directly with the effect of the great revival. This section we believe to be the most remarkable analysis of a concrete revivalistic situation which has ever been given to the public. Whether the city of Springfield is typical or exceptional we do not pronounce. But that the facts disclose the illusory character of much of the benefit felt to accrue from the great revival is undeniable. The facts in regard to this one city suggest that the present evangelistic method prevailing throughout the church is in need of drastic reformation.

A consideration of Springfield's religious condition today can hardly be made without a more or less extended reference to the great religious revival of two and one-half years ago. No single event in the history of the city's religious life during the last quarter of a century bulks so large in the minds of the people. It is the date from which all our later church happenings are reckoned. We calculate the date of all events as either before or after the Sunday meeting. It is to our churches and religious experience a focal point, and serves our church calendar a purpose analogous to that served by the flood at Galveston, the earthquake at San Francisco, and the great fire in Chicago. No political or commercial event ever so stirred the city. I want to speak fairly about the meeting, and yet I want to state what seems to me the truth. The popular judgment is rendered solely on the basis of the good accomplished, but this yields a one-sided, fallacious estimate. It is not enough that we are able to point to specific instances of good that has been accomplished. We must ask as well whether any harm has been done by the meeting. It is hardly likely that an enterprise engaging the united Christian forces of a community could be carried on without accomplishing some good. But allowing for this, it may still be true that the enterprise is organized on mistaken lines and in its total, larger effect may be productive of actual harm.

### Look at Both Sides.

I wish us to look this morning at both sides of the revival. It cost us twenty thousand dollars. There were reported between four and five thousand conversions. The membership of our churches was increased from twenty-five to fifty per cent. Crowds of from five to eight thousand people were addressed nightly and three times on Sunday for a period of six weeks. Hundreds, perhaps thousands of people went to the tabernacle who never go to church. The nickelodeons and theatres were temporarily almost abandoned. The meeting was the common topic of conversation on the street, in the office, in the store, at the fireside, and in the social circle. Temporarily, it displaced the weather as a topic of conversation. Two and one half years have now passed since the meeting was closed, and every leader and student of religion in the community is intensely interested to know what permanent effect has been produced by such an organized effort of the religious forces of the city.

### Favorable Results

We may first look at certain results which are obviously beneficial:

First—In some of the churches, perhaps in all, there are some converts who are re-

maining faithful to their vows. Some of these were actual converts of the revival, and others were the indirect result of the extraordinary religious wave. In a few instances these converts have not only remained faithful, but have come to take a place among the most reliable and active of the church's membership.

Second—A number of Bible classes organized during the meeting have been perpetuated throughout the succeeding period, and several of these, to my knowledge, have been carrying forward a creditable and wholesome Bible study. I may note in this connection, that these classes, so far as I have been able to discover, are made up almost entirely of older church members, rather than the Sunday converts. Among the entire seventeen classes, only three have any Sunday converts, and two of these have but a single member each.

Third—The Y. W. C. A. and the Washington Street Mission are direct outgrowths from the revival. As to the efficiency of the latter, no word of mine need be spoken. As to the Y. W. C. A., it is only just to the citizens of Springfield to relate that among the church women a movement was on foot many months before the revival began, looking toward the starting of such an organization. The same was temporarily abandoned, the occasion seeming inappropriate at that time for its initiation. This fact is not recorded, however, to discredit the revival.

### Religion Not Measured by Statistics.

I wish to deal in utmost fairness in reckoning up the positive benefit of the revival meeting. If more is to be said to its credit, I am perfectly unaware of what it may be.

I well know that religious work is not for a moment to be judged in terms of objective numerical or institutional results. And the fact that in my catalogue of beneficial effects I do not include those less tangible, less overt values, which, in religious work, are always most important, is simply due to the absence of such values from the permanent effects of this revival. When we ask such questions as: Has the quality of religious life in the churches been improved? or, Has the efficiency of the churches as instruments of the Kingdom of God been increased? or, Has the prestige, the dignity, the supreme claim of religion, been strengthened in the mind of the community as a whole?—when we ask such questions as these, my own intimate observations as well as the facts returned to me by my questionnaire, compel me to answer, no.

The fact is that in these matters of the spiritual life and the Kingdom of God—which are, after all, so much more the affairs of the community as such than we usually conceive—the revival was probably a posi-

tive harm. To say this, however, is to anticipate the third division of this analysis. And before I come to that I wish to consider the respects in which the revival was a disappointment. I am organizing my data, it will thus be seen, under three headings, (1) the benefits, (2) the disappointments, (3) the positive harm. I have already pointed out the benefits, and pass now to consider the disappointments of the revival.

## The Disappointments

### I. THE STATE OF THE CHURCH.

We are disappointed in the failure of the revival to appreciably strengthen the church in numbers and efficiency. A superficial observer would first notice the attendance at church services. Immediately after the close of the revival every church in the city was crowded. Long unused galleries were pressed into service, and then people could hardly be accommodated. Allowing for a good sized slump, we had good reason to expect a very large net gain in numbers. But the data gathered by our questionnaire reveals that congregations, with a possible exception or two, have been reduced to the same point at which they stood before the revival. Some are even smaller than before. The enrolled membership is greatly in advance of two and a half years ago, but there is shown an appalling disparity between the active membership and this enrollment. The total active membership is not appreciably greater than before the revival. The prayer-meetings are attended apparently by the same few who were faithful before, with perhaps enough additions to balance those dropping out. The Sunday-schools show no advance. Some of the larger schools are considerably smaller, and others of the largest are standing in attendance practically at the same figure as two and one half years ago, but none of the larger schools show an increase, with perhaps one exception. Some of the smaller schools have increased, some have lost, and some have remained unchanged. If any change in the combined schools of the city is to be noted, it cannot be placed on the gain side of the ledger.

### Church Finances.

A comparison of the moneys raised for current expenses before the revival and during the past year gives again rather notable figures. The figures from those churches recording the amount raised for local expenses immediately prior to the campaign and also since the revival, show in total the slight difference of only \$507 in favor last year. This indicates that virtually no more money can be produced for local church maintenance, as a result of the revival and its great throng of converts, than was being regularly contributed by the much smaller

church membership before the meeting. It justifies the further conclusion, that pastors' salaries have not been increased, and the dream of greater expansion to the local work as a consequence of more money from several thousand additional members, has not been realized. The offering for missions and benevolence from these churches shows a balance on the ledger in favor of the present of \$1,543. But deducting from the totals of last year, two unusual contributions amounting to \$3,000, subscribed for a local mission church and for an exciting local option campaign, the balance would be decidedly in favor of the period immediately preceding the revival meeting.

#### A Typical Case.

Let me sum up the situation by citing a perfectly typical case. One congregation had an increase of fifty per cent in its membership from the Sunday revival. Let us use the figures of four hundred and six hundred to report the membership before and after the meeting. With a membership of four hundred, this church had Sunday congregations as large as it now has with six hundred members; with four hundred members it had a prayer-meeting as large as with six hundred members; with four hundred members it had a Sunday-school as large as with six hundred members; and with four hundred members the offerings for missions and current expenses were as large as now with six hundred members. I have not singled out this congregation to utilize an extreme case. This church is typical of the general situation.

#### Other Indications.

But this is not the extent of a proper analysis of the strength of the churches. Other considerations in addition to those already cited furnish occasion for disappointment. For example, certain churches had Brotherhoods numbering into the hundreds before Mr. Sunday's meeting, and today have almost ceased to meet, so depleted have they become in numbers and spirit. The appeal for men to shoulder responsibility and take initiative in our churches was never more unavailing. In the tone of some pastors—and I have heard a number in recent weeks—there is a certain pathos, hardly repressed, that comes from disappointment and from failure to get your people to grapple with the problems that tug at your hearts and which, recited to them in passionate plea, elicit scarcely a faint gleam of appreciation. There is an inertia in our churches little less than appalling.

#### Inertia of the Men.

I sat only a few weeks ago with a company of men representing our various churches and numbering perhaps fifty, to hear a Christian leader from St. Louis present the "Men and Religion Forward Movement," probably the most significant and far-reaching of all current church movements. He invited the men of Springfield churches to co-operate in carrying the campaign into our own community. Eight or ten of our leading pastors were present and not one dared to rise to the floor with a positive assurance that the men of his church would attempt to carry out the suggestions of the speaker. I am not relating this to the discredit of the clergy, I am only remarking a fact, which was just as true of the laymen present. None of the laymen, of whom I was one, dared declare in a positive way that the Springfield churches should and would respond to this great challenge. We may differ as to the cause of this inertia. I am inclined to believe it follows as a natural effect of the failure of the greatest united undertaking we have laid our hands to in recent years. Had any one of us predicted two and a half years ago, that Springfield's

Christian men would, in this short time, reach a nerveless condition like that revealed in this meeting, he would have been set down as a hopeless pessimist, if not an infidel.

#### II. THE MORAL LIFE OF THE CITY.

We have reason to be disappointed in the total failure of the moral reforms, which Mr. Sunday advocated so strenuously. The fiercest sermons preached by the evangelist were directed against cards, dancing, rum and the social evil.

##### Social Amusements.

It is well known that during the meeting and for a short time after, the card table and the dance-hall were scantily patronized. In social circles these forms of amusement were practically tabu. Many social leaders under the influence of the meeting, solemnly vowed to cease engaging in these pleasures, and did desist for a short time. It is quite as well known by anyone who has taken the pains to investigate, that the next season after the evangelist's departure saw a decided re-action, and it was commonly remarked that cards and dancing were never more prevalent in the social life of the city. What was true of the first season after the revival, is just as true of last season and the present. With exceptions so rare as to be negligible, it must be said that those who solemnly promised to refrain from these amusements are back at the card table and the dance with never more zest.

##### The Liquor Traffic.

As to the rum traffic, it is patent to all that there has been no curtailment since the meeting. We have more saloons than when Mr. Sunday came to town. Six months after Mr. Sunday's departure there were twenty-four more saloons in Springfield than when he came. In every respect, making due allowance for the financial depression from the inoperation of the mines and certain other industries, the rum traffic is as prosperous as before the famous sermon on "booze" was delivered. The revival meeting resulted in between four and five thousand converts. Fully one half were men, let us say two thousand two hundred. In the very height of the meeting the cleanest and most promising law enforcement mayoralty campaign ever waged in the city was lost. Less than a year after the meeting, before the glow of the meeting had wholly worn off, the local option election was lost by a majority lacking but little of that in the defeat of two years before. Remember the churches were nearly five thousand stronger, supposedly. Place the voters among the converts at two thousand. Suppose only one half of these had previously voted the saloon ticket. Throwing them over to the local option side should have made it possible to overcome a lead of two thousand votes, which is several hundred more than the actual saloon majority of two years previous. But this did not occur, much to the regret of the good citizens. To fully describe the disappointment, the fact must be added that Mr. Sunday himself wound up the campaign the night before election, speaking to enough men to have won the fight with no help from others outside his audience, and brought practically every man to his feet with a promise to vote against the rum traffic the following day. Yet the battle was lost by one thousand four hundred votes.

##### The Social Evil.

Regarding the social evil, it was thought and heralded far and wide, that life in the underworld had been greatly improved. It was even declared that several of the leading denizens of the district of shame were closing up their places of business and becoming devout Christian women. I speak here with inexpressible sorrow, and in view of ef-

forts I myself made to attach permanently some of these unfortunates to the church: I think you will agree, if aware of the facts, that no man in the churches of Springfield worked more patiently and earnestly to this end than I. Yet it must be confessed that no semblance of a reformation in the underworld of the city remains to tell the story of our revival. I suppose no pastor will deny this assertion, but I have taken the pains to make inquiry among those who from their profession or particular station should know, and without exception I am informed that there is no apparent evidence of even a slight diminution in this most loathsome traffic. The definite number of professionally immoral women in the city for comparison, is not obtainable, as strict surveillance has not for some time been practiced as a means of collecting revenue. These characters are more widely scattered through the city, but I am informed their number is not below the average usually infesting the municipality. My purpose is not to censure the evangelist for the existence of these conditions, but only to show the futility of such a revival as a means of their curtailment.

#### III. THE LAPSE OF THE CONVERTS.

Fundamentally, however, our disappointment concerns not institutions but persons. At the close of the Sunday revival we counted close to five thousand conversions. About three thousand of these were added to our churches. The direct question as to the number of these who are active in the churches today was not put to the ministers, but the fact that the returns in the questionnaire show practically no increase in the active membership of the churches beyond the active membership before the revival began, leaves us with a great company of backsliders in the community. To the hearts of Christian men this is ever the most serious aspect of such an enterprise. This disillusionment with respect to actual persons in whom our hopes were lodged, is more grave than our disappointment with respect to the state of the church, or the moral condition of the community.

##### Lack of Spiritual Capital.

A new phrase has been recently cast in the scientific world to explain the high mortality rate of very young infants. It is suggested the cause is to be traced to the fact that the child is born with a "lack of biological capital." This is only another way of saying that he is possessed of sub-normal vitality. We may use the phrase in connection with the great revival, with the alteration of one word, to explain why the converts backslide. The reason is their "lack of spiritual capital." Mr. Sunday's meeting does not create spiritual life. Every attention is given to method, to first aid to the fainting, to the advertisements and reporters, to expeditious ways of clearing the front seats and getting people to the front, etc., so that this method side of the meeting easily becomes its predominating feature. The impartation of real spiritual capital is decidedly secondary. It is not unfair to say that "conversion" in Mr. Sunday's meeting is not so much based upon a preception of spiritual truth as upon admiration for the evangelist's past-mastership in handling his enterprise. As a result, we have the backsliders, who have hardly gone far enough forward to warrant so serious a characterization as backslider. But they put their hand to the plow and have turned back, and the heart of the church is grieved.

We cannot speak of the lapse of the converts without being brought to the third division of our analysis of the meeting: namely, the positive harm wrought by it.



This, we shall now consider, with the lapsed converts as our starting point.

## Positive Harm

### Backsliders.

Backsliders in the church are not a neutral factor. They always modify church conditions. A large proportion of the church's enrollment being thus classified, endangers the church's power. This is the first injury that I wish to point out. Any evangelistic enterprise, that adds the unconverted in large numbers to the church, cannot be justified by calling attention to a few staunch Christians whom it added also. The church's strength as an organ of spiritual righteousness, and of the Kingdom of God, depends upon the purity of its evangelistic method. The vulgarizing of that method is bound to result in an inferior church.

But we must consider not alone the harm done the church by the backsliders, but the harm done the backsliders by the church through its revival.

### A Serious Business.

The making of backsliders is a serious business. The vast majority of backsliders are further away from the Kingdom than before they united with the church. Few will ever be reclaimed. Their lives are more impervious to the Gospel appeal than before. We must not be satisfied, therefore, in assessing the value of such a campaign, to merely state how many have been benefitted, but we must ask as well the equally important question: How many have suffered harm as a consequence of the revival?

The large number, for example, who have broken the vow they made to eschew cards and the dance—in point of character they are worse than had they made no such vow. What has happened to them represents, perhaps, greater damage than would accrue from the harmful influence of the amusements themselves. One of the great safeguards to character has been broken down—the sanctity of a vow. To be swept into the making of impulsive promises which, in most instances, were certain to be broken as soon as the hypnotic spell of the organized meeting was broken, is of necessity a demoralizing experience. Character will be looser, and moral effort, as a consequence, will be inhibited and minimized in the future.

### Christ's Reputation Harmed.

Secondly—The reputation of Jesus and the church has been harmed by the revival. In view of the conspicuous results of the revival, what impression has the world received regarding the power of the Gospel and the church? The evangelist declared with great warmth and earnestness that Jesus saves, and this was backed up by the re-assurance of numerous personal workers throughout the congregation. But he did not save a large majority of these converts! It may be said that the fault was not with Christ but with the convert. This does not, however, protect the reputation of Jesus as the Savior of men's souls, for the average man will not be made to understand that the fault was with the convert rather than with Christ, when so large a per cent falls back unsaved. Nor does the evangelist suffer in the estimation of the populace. Mr. Sunday is not criticised by the world. It is the church that must bear the criticism. Mr. Sunday entertained and amused the people to the degree that theatres and nickel-odeons were temporarily unpatronized. He is not condemned. The condemnation falls on the preachers and the churches for not holding and utilizing this vast concourse of people turned over to them. As the meeting closed, the ministers commended the evangelist and his meeting without stint. Very naturally, therefore, any censure for

what has resulted since is put upon the clergy and the church. It is a very common remark heard in the community that Mr. Sunday was all right, and if the church, into which the converts went, had not been an iceberg they would still be active Christians. The reputation of Jesus as the Savior of men's souls and the church as His agent, has been irreparably damaged by the forced methods and unwarranted promises, made for Him and in His name under the artificial conditions of the revival.

### Respect for Evangelism Weakened.

Third—If this is the community's judgment of the church and the Gospel, what must of necessity be the consequence as to the effectiveness of the church's evangelism? Precisely, I think, what the facts indicate. Nothing is more apparent in our church today than its evangelistic paralysis. Not a single evangelistic effort of any proportions, to my knowledge, has been made since Mr. Sunday's departure. Further than this, the number of conversions in the churches has been reduced in an astounding degree, and the conversions reported are almost entirely from among the Sunday-school scholars, showing that the church's evangelistic appeal has been shorn of its vital power. On the basis of statistics from churches reporting the total conversions for both last year and the years prior to Mr. Sunday's meeting, so that comparison could be made, there is shown a decline of forty-three per cent in conversions today in contrast with the period preceding the revival. From the questionnaire as a concrete illustration of this, I can point you to a single church with a large membership, which in former years had regularly from thirty-five to seventy-five or more conversions within a year, and this too without a heated revival. This same church, within fifteen months, has had but two conversions. Of course, this lack of evangelistic effectiveness may be variously explained. In the case referred to, I am told the minister has always been evangelistically successful. His members say his preaching has lost none of its former evangelistic fervor, and there is a constant appeal to the unsaved in every message. The explanation is not, therefore, to be found in the preacher. It must lie, accordingly, either with the congregation which has decidedly reacted from evangelism, or with the popular sophistication concerning evangelism, making the pulpit's message an ineffectual invitation to repentance. Since this evangelistic paralysis has existed only since the revival, and has no notable parallel in the years preceding, it is reasonable to conclude that it results from the Sunday revival. If the evangelism of Mr. Sunday makes evangelism unpopular with the church, or the Gospel message ineffective with the disillusionized populace, we may well pause to reflect. We may rebel, all of us, against certain types of evangelism, but when the church ceases to be evangelistic because it cannot tolerate a particular variety of evangelism, a sad day for spiritual religion has arrived!

### No Pastor Wishes Another.

Fourth—It is not without considerable significance that in my questionnaire returned by nearly every preacher in the city, in answering the query, "What practical task would you like the united church of the city to undertake?" not a single one suggested a Sunday meeting or even a union revival, nor was there one word approaching anything like that, except from one minister who has been in the city only a few months, who suggests "a general revival." This same pastor has a congregation with an enrolled membership of four hundred, of which number he puts down as working membership

only one hundred and fifty. A very large percentage of the congregation was enrolled as a consequence of the Sunday revival. I do not think, with this fact in view and from the general way in which the answer was put, that this pastor was suggesting his desire for a similar revival to that of two and a half years ago.

### A Moral Verdict.

Fifth—Any *a priori* consideration lies quite outside the range of this questionnaire. We are here endeavoring to base a judgment of this revival wholly upon its results. The facts and conditions with which this investigation deals are objective, concrete fruits of the revival. Every tree is to be judged by its fruits.

But as Christian men, we ought to base our judgment not alone upon fruits, but upon the inherent character of the revival. It is our moral duty to try every spirit by the test of its moral quality, and to affirm in the face of any specious-looking facts to the contrary, that a bad tree cannot bring forth good fruit. But it seems hardly necessary to wait for judgment until such facts are gathered as have been brought together by this questionnaire. It is possible to make a judgment of the revival by short cut, a judgment based upon the character of the meeting itself. A crass theology, an unchristian temper, a wholly unwarranted hypnotic method, an indelicate treatment of people and subjects, and the personal centrality of the evangelist in his message, advertising, etc., together with extreme sensationalism and a blood-curdling irreverence, should in itself, to say nothing of the observed results, give sufficient data for a moral judgment as to the possible effects of such a meeting. If the minister and the church have been criticized for failure to assimilate the great company of converts, it must be said that even Mr. Sunday himself could not have accomplished this. The very atmosphere of the meeting was bound to make unappealing any type of service which might again be held in the individual churches. It cannot be forgotten how eagerly every pastor put forth his utmost effort in sermon and in pastoral care, to the extent even that in some cases health was broken down; how you used the revival songs, and introduced the informality of the revival, and even went so far sometimes as to use the very speech of the evangelist in trying to carry over into your own church the atmosphere of the tabernacle. If ever pastors labored with zeal born of a spiritual burden, and congregations sought by every conceivable means to save the crowd, God knows this was the case in Springfield! And no layman worked more nearly to his limit and more faithfully for his ability than did your essayist.

### Revival Not Essentially Spiritual.

But the fact is that the revival was not a natural flowering of the religious spirit. It had no sufficient foundation in the life of our churches or our community. It was forced, artificial, manipulated. It was not essentially spiritual; it did not grow up indigenously; it was superimposed upon the community as an exotic.

The Sunday meeting has left our community disillusioned with respect to religion. Springfield is today, and will be for some time, like a burned out district. Religious emotion has been burned out. The sacred power of the souls of men to respond *naturally* to the gentle knocking of Christ at the door, has been coerced and strained by the high-pressure organization of the Sunday meeting, and the effect of it all is to leave the community wary and sophisticated with respect to any normal measures that may be undertaken to win it to Christ.

# A Vision of Angels

## A Different and a Deeper Christmas Story

BY IDA WITHERS HARRISON

Ruth stood by the window, watching her sister and Benny with an aching, anxious heart. The little boy lay in the same stupor he had been in for a day and night; and he looked now, except for his short, soft breathing, as though the death they dreaded had already come.

His mother sat by him, staring at him with wide, despairing eyes. There was something in her face that frightened Ruth even more than the little boy's dangerous condition.

Presently, Mrs. Brown arose, and with lagging, listless step started across the room to the bureau, where the medicine was; but before she got there she reeled and would have fallen if Ruth had not sprung forward and caught her.

"You see, sister," she said, reproachingly, "you have broken yourself down; you have not slept for three days and nights. Come and lie down on the bed by Benny—you can watch him just as well as if you were sitting by him."

She half led half carried Mrs. Brown to the bed, and gently forced her to lean back against the nest of pillows there. The poor mother gazed down on the dear, pallid face, and took one of the limp, little hands in hers.

"Mary—darling," said Ruth, bending over her, "don't look so hopeless. You have been such a brave woman—you have borne so much—don't give up now."

Mrs. Brown made no reply, but placed her other hand over the little hand she held.

"The doctor has not given up hope," urged Ruth. "You must not give up—you must keep up for Tom's sake. What would become of him without you?"

Mrs. Brown lifted her heavy eyes for the first time, and asked,

"Where is Tom?"

"He is asleep in the next room."

Mrs. Brown looked at her sister dumbly, but Ruth knew what she meant, and answered as though she had asked a question.

"He has hardly been drinking anything since Benny has been so ill; the doctor gave him something just now to quiet his nerves, and give him some rest."

"Poor Tom! what would he do without his sweetie boy!"

She leaned back on the pillows with closed eyes, and a spasm crossed her face; not that she realized at all what it would be to her and Tom to lose their little boy; that merciful dullness—that blessed bewilderment that often comes with our supreme sorrows was upon her. The pang of parting would be past bearing, if we could realize at once what it meant. Mrs. Brown even felt—and with a kind of contempt for herself for thinking of such a trifle—a sense of comfort from the soft pillows at her aching back. She gently pressed the little hand she held, and thought how often she had held on to that dear hand as her only anchor in life. When Tom was drinking, and she would be sitting up for him at night, she had often crept to Benny's little crib, and clung to his soft warm hand, and felt that it quieted her terrors and gave her fresh courage. Surely, there never was a life more precious—his father loved him so—and for her—he was the sun—the centre of her being. God was good—he would not take their only child; there were so many children in the world that could be so much better spared—she knew a woman across the street, who was

always complaining of having so many children—of so many hungry mouths to feed—who beat her little ones—who neglected them—

Suddenly, a wide view seemed to open out before her—a lovely green plain, flooded with soft, tinted light, like that of a summer sunrise. The air was delicately sweet, as though it had passed over a garden of fragrant flowers afar off. And there were sweet sounds, too; at first she thought they were rare music; but after listening, she knew them to be two voices talking; presently she could even hear what they were saying. One was a deep voice like an organ, and the other was soft; and every time the soft voice spoke, she felt as though her heart was a stringed instrument, and some loving hand were playing on it.

"Nay, it is best," said the deep voice; "he is one of the Master's lambs—it is time he were in the fold."

"Hath the Father called him yet?" asked the soft voice.

"Not yet; he would have you go and bring him."

"Thou standest in the presence of the Father," eagerly said the soft voice (and it stirred the listener's heart so strangely, she could scarcely breathe) "hath he considered the poor mother, how hard her life hath been—how much the child is to her?"

"Not a sparrow falleth without the Father knowing," said the deep voice, with gentle reproach.

"I know—I know," hastily; "but his ears are ever open to our cry. I was—I am her mother, and I know every pang she feels."

The voice paused a moment, then went on pleadingly,

"Her husband is a prisoner to that evil spirit, strong drink. Thou knowest what that brings on a loving wife—unkindness—want—daily and nightly dread—"

"But she loveth him—he loveth her," interrupted the deep voice, "and love is life's greatest good."

"She looks to the child to save his father," went on the soft voice, as though not hearing, "even when life hath been darkest, she hath trusted that the child may do for its father what she hath failed in. O great Gabriel, can'st thou not intercede?"

"Daughter," said Gabriel, rebukingly, "thy Father doth not willingly afflict those who love him. He chastiseth in love and wisdom. Thy love and pity for thy child hath blinded thee, so thou can'st not see what is right. Lift thy heart unto Him now in prayer, and he will show it is best the Shepherd should take the little lamb to his bosom. And as this poor sorrowing soul hath been stricken and smitten heavily, it is permitted thee to go to her and reveal the Father's will."

There was a pause—and then the soft voice said in thrilling tones,

"Praise be unto his holy name forever—for all his judgments are holy and just and good!"

Mary had listened with fast beating heart; she lifted her eyes now, and saw a figure in dazzling apparel; a shining light was around the head, but through the glory she saw a beloved face, and with a yearning cry—"Mother—Mother!"—she fell before her with outstretched arms, and would have embraced her feet.

"Thou mayest not touch me, till thou art ascended to the Father," said the loved voice, a little sadly. "He hath sent me to comfort thee, and tell thee of his will."

"Mother, it is such peace and joy to look in your eyes," said Mary; "if I might but see you sometimes, I could endure all things."

"It cannot be, my child," said the Mother. "Thou must overcome life's sorrows and difficulties by faith in the Master. The Father hath permitted me to come to thee, because thy burden was getting past thy strength. Thou knowest he sent angels to strengthen the Master in his great agony."

She paused a moment, then went on,

"And yet, I have been permitted to be near thee a few times in thy great need. Dost thou remember the night thy little Benny came, when thou wast alone in the house with thy husband, and the pangs of childbirth seized thee, and he was in so heavy a stupor, thou could'st not rouse him—how thou wast not afraid in thy extremity, but felt calm and fearless. I was by thee then."

"I remember—I remember," cried Mary, "and presently he aroused himself, when I had almost given up hope of waking him, and went for help."

"And how, when he had been gone many days, and thou had'st not heard from him, and feared some terrible thing had befallen him—and thou had'st but a few crusts of bread, and no money to buy more—and thou did'st fall on thy knees by thy sleeping babe, too dull and despairing to pray even—"

"And a strange peace and quiet fell upon me," cried Mary. "And it was you, my dear mother!—and Tom came home that night, more at himself than he had been for months, and we had a long, sweet time before he fell back in the old bondage."

She gazed on her mother, and drank in the heavenly sweetness of her smile—then a shadow fell on her face, and she said entreatingly,

"Mother, you must not think accusingly of my poor husband; when he is drinking he does not know what he is doing or saying; it is as though an evil spirit had him. It is not given to many wives to have so loyal and unwavering a love as he lavishes on me."

"It is not given to many husbands to have so loyal and unwavering a love as thou givest him," said the mother—

"He is my husband—I love him," said Mary, simply. "I have often thought that if I were more wise and patient and trustful, I might have helped him more to struggle against his bondage; for he does struggle—he hates it."

The shadow deepened on her face, and there was a sob in her voice as she said,

"Mother—my angel boy—I had trusted it had been he who would have saved his father!"

"I know—I know, my child."

"That hope supported me," cried Mary, the blessed tears filling her eyes—she had not wept since the child had been so ill—"even when things looked most hopeless. If his love for his little boy could not help to loose his chains, I looked forward through the dark years to the time when that boy was a good, noble man, leading his father out of temptation—strengthening him—supporting him—saving him, as no woman could do."

She looked beseechingly up at the heavenly pity on the dear face above her, and went on,

"Mother, if God takes him from me, he takes not only what is a thousand times more to me than my own life, but all the hope of my future. Mother, God heard the prayer of his servant of old, and spared his



life—would he not spare my little ewe lamb to me, if I besought him?"

"But thou wilt not ask, my child, when thou knowest it is best for thee, and the father, and the child."

"Best for his father, mother?" asked Mary, incredulously.

"How may that be, when his father worships him? O, no—no!—it would drive him to reckless despair—it would make him hopeless—it would take all motive for good away from him."

"My child," said the mother, gently, "thou forgettest thy husband's child-like faith. When he who is our Brother was on earth, he said, 'To whom much is forgiven, the same loveth much!' Thy husband hath grieved him much, but when he comes to himself, he feels a passion of need and gratitude to the Master which passeth even thy faith. His belief in heavenly things is as simple and undoubting as thy little Benny's. Even when he seemed most hopelessly enslaved to drink, the skeptics cold sneer has never passed his lips."

"I have so often thanked God for it," cried Mary.

"When thy dear one goes to the Master's arms, he will be as real to his father, as though he could see and touch him. He will be ever striving to do nothing to offend his little boy's stainless heart, or bring a cloud to his sweet face. The thought that his little one is in the Heavenly City, will be an ever present help to resist temptation and to set his face steadfastly toward it. To be a father to one of the little ones who always behold the Father's face will be more to him than the earthly son thou didst dream of. Thy little angel will be the Father's hostage that thy husband shall follow him."

Mary looked dumbly at the angelic face above her; the tears were streaming down her face—but it was a healing rain.

"Thy little flower was but lent thee for a brief while," went on the mother—oh, so tenderly and lovingly, "to comfort and bless thee in thy sorrows, and to make his father love him, and all that was pure and innocent through him. His little mission on earth is finished. He was never meant for life's struggles and difficulties—he was too tender a plant, too stainless a soul for earth's rough storms. Dost thou not remember how he loved holy things from a babe?"

"I do—I do," sobbed Mary. "It was ever natural to him to pray—he loved it. And of all things I used to tell him, he loved best to hear of the gentle Saviour. I remember once," she said, brokenly, "a poor ignorant boy came, and Benny got his picture books and showed him, and his father and I overheard him telling about Jesus—all the sweet story, from the little babe to the cruel death. We wondered that he knew it so well—he told it so sweetly and reverently."

"He was one of the Master's messengers," said the gentle spirit.

"And when I took him with me to church," Mary went on, "he was ever quiet and reverent. I remember once, I opened my eyes during prayer, to see if he were restless, and he was standing by me with bowed head and closed eyes. O, that dear little bowed head!—that dear little head!"

"Hast thou never noted," said the Mother, "how many little ones are called, before their child-hearts are stained by sin? So many—so many of those spotless little souls return to the Shepherd's arms. They are his hostages in heaven, that those who loved them on earth will follow them. Thinkest thou not, it is easier to set your affections on things above when your little treasure is there?"

Mary was silently sobbing, and the soft voice went on,

"They speak louder to loving, sorrowing

hearts than the most eloquent preacher of God's word. There is not even a little babe who goes back to the Master's arm, without accomplishing its little work. It lives again in the holier thoughts of those who loved it here. My child," and her voice took a more thrilling tone, "canst thou not willingly give back thy darling to the loving Saviour—when thou knowest it is best for him?"

Mary's head sank in her hands, and it seemed as though her heart must break. "I love him so—I love him so," she groaned.

"Think not the Father is unmindful of thy pangs. He knows that the loss of an only son is the supremest of earth's sorrows. Did he not give his only son to show his love for us?"

Mary started; she had never before taken to heart what God's gift to us was.

"He gave his son to suffer—to die for you—can you refuse to give him back the stainless soul he lent you—not to suffering—but to sinlessness—to safety—to perfect happiness?"

Her voice with all its softness had a trumpet ring to it, and Mary, even through her mist of tears, could see a yet diviner light on the radiant face.

"Thou hast been called through much tribulation—great will be thy reward. The God of love and comfort will comfort thee; thy sorrow will be the key that will unlock to thee all sorrowing hearts, and thou shalt be able to comfort them with the comfort wherewith our Father hath comforted thee. O, there is so much of blessed service before thee!—service for the Master and for his little ones. Canst thou not yield to his loving will?"

It seemed to Mary her heart was bursting. She fell with her face to the ground; she knew not whether she spoke or not, but in her aching, breaking heart she felt, "Father, thy will be done."

"Blessed be his holy name," said the voice, and it was like joyful music. "Lift thine eyes, O, lift thine eyes, my poor sufferer—God hath granted thee one brief glimpse of paradise, to stay thee in thy grief."

Mary raised her tear-dimmed eyes, and saw!—that which is unspeakable; no tongue could utter the glories of that heavenly vision. And her ear was filled with the dear music of her mother's voice, uttering the familiar words:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters; and God shall wipe away all tears from their eyes."

Mary knew not how long that gracious vision lasted; it seemed to melt away like a joyful love, looking down on her with such lovely sunset, not all at once, but gradually. The voice ceased, but there still rang in her ears the blessed words,

"And God shall wipe away all tears from their eyes."

Suddenly, in the softened light the fading vision had left, she saw One standing!—that face full of unutterable love—of divine pity!—she knew him!—she knew him!

"Master!" she cried, as that other sorrowing Mary had cried long ago.

But what was that he held so closely—so tenderly to his bosom! That little glorified face, looking up at the Master with such loving sorrow—her little lamb—her own little Benny!

"Lo, I am with you always—even to the end of the world," she heard a tender voice saying.

What was this cold touch on her hand that seemed to send an icy chill to her heart! What were those warm drops that were falling on her face! Bewildered, she started up and saw—Ruth's face, full of pity and sorrow, bending over her, her streaming tears falling on her. Instinctively, she turned to look at her little Benny!—that sacred stillness—that heavenly, changeless smile—ah, she knew!—she knew!

She raised the little, lifeless hand, she had held all along, to her lips, and kissed it gently, then laid it tenderly on the pulseless heart. She would have risen from the bed, but Ruth's arms were around her—Ruth's wet face was pressed against her shoulder.

"He went so sweetly and quietly," she sobbed. "His breathing was so gentle, I did not know when it stopped. He opened his eyes wide, and the sweetest, beautiful smile came on his little face—you can see it still. O, Mary!—sister, let us bear it together!"

"When did he go?" Mary asked.

"But a moment ago—forgive me darling, that I did not wake you. It came so quickly—so gently, I did not know what it was—I called you—you did not hear. Darling—darling, let us weep together!"

Mary gently loosed her sister's arms from around her, and rose from the bed; she walked around to the other side of it, and stood looking on the dead little boy. Ruth watched her with an awe that dried her falling tears. That strange, exalted calm—that far-off look in her dilated eyes—it was unnatural! It surely meant her reason was giving way.

"My little flower—my tender plant!" was all she said.

"Sister," faltered Ruth, timidly laying her hand on her shoulder, "do you know that he is—"

"He is risen; he is not here." Mary answered quietly; and then she started, and asked, "My dear husband,—does he know?"

"No—I dared not call him."

"I must not stay here—I must go to him and comfort him."

She turned again to the little boy, and said, "The only son of his mother, but she is not a widow, thank God," and left the room with the same steadfast, and to Ruth, awful tranquility.

Ruth heard her enter the next room—heard Tom start up—heard him ask, "How is he?"—then heard him groan,

"My sweetie boy!—My little man!"

And she knew he was clinging to Mary.

The Kingdom of God will come not through organization but through inspiration. Its sign will not be the domination of a church, but the regeneration of humanity. When man to man shall brother be the world over, and war shall no longer drench cornfields with blood; when women are everywhere honored, and children are protected; when cities are full of health and holiness, and when the burden of misery has been lifted from the poor, then the world shall know Christ has not died in vain, and his vision shall be fulfilled.—*John Watson.*

"There is no more vexing possession than a conscience that weakly protests, but is not strong enough to control. It frets and complains at wrong, but it is too feeble to enforce the right; it only makes its owner uncomfortable, it does not rule or guide him. It cannot be at peace in questionable ways, but it never resolutely compels the walking in any other."

# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

## Moonlight School in Rowen County Kentucky

Rowan County is situated in the mountain section of Eastern Kentucky, and is one of the poorest counties in the state. The Rowan County Feud is still remembered as one of the bitterest ever known in the mountains, and twenty-five years ago the streets of Morehead, the county seat, were the scene of battle after battle between the combatants.

A gentleman of Lexington, a member of the Christian Church, was deeply concerned at the condition of things there; he felt that the people were not to blame, for they were acting according to the traditions and social usages that prevailed among them. Loyalty to family was a duty with them, and wrong or insult to any member of it must be atoned by blood; it was essentially the same code that obtained among gentlemen sixty years ago, when the duel was considered the only settlement of certain differences between men of honor. He saw that what they needed was education, and a personal touch with the progress and ideals of today.

### A Flourishing School.

So, while the feud was at its height, he sent a young man, Frank C. Button, and his brave mother, Mrs. Phoebe Button, to open a school in Morehead. It has been in existence for nearly a quarter of a century, and Prof. Button has been in charge of it during the whole time, his noble mother assisting him until she was called up higher. The school has become a large institution—it has an enrollment now of 375 pupils, and will doubtless have five hundred before the close of the term; Morehead has grown to be a flourishing town, as law abiding as any in the state. In Rowan County, during the past year, there was not a single murder—life and property are as safe there as in any county in the land. This wonderful change is largely owing to the beneficent influence of this Christian school, and the good man who has been its leader and guiding spirit. About twelve years ago, the Morehead Mountain School passed into the hands of the Christian Woman's Board of Missions, and in the graduating class that year was a young man, whose grandfather and five uncles had been killed in the feud. They were of the same fine material as this splendid young scholar, but they lacked the education and opportunity that a better day had brought him.

### The Passion for Education.

But while a brighter day has dawned for Rowan County, there is still much illiteracy among the people. Those of school age eagerly embrace the opportunities for education; their appreciation of it is shown by the unusual fact that there are more pupils enrolled this year than the school census shows. The passion for education among the young people is shown by the difficulties they overcome to attain that end. One of the teachers of a rural school told of some of her boys who had waded through a creek in water up to their necks rather than miss a day in school. It is in the adult population of the county that illiteracy still ingers; this is not of choice, but of necessity; the soil is so poor, and

the country so broken, that it is only by the hardest toil that a bare living can be made—and the bread-winners of a family have neither time nor money to go to school.

### Woman's Heart Burdened.

This condition of things lay like a burden on the heart of the County Superintendent, Mrs. Cora Wilson Stewart. She is a fine type of modern womanhood, and her work therefore is a fit subject for this page. She is a mountain woman and received practically all of her education at the Morehead Mountain School. The state this year recognized her worth by making her president of the Kentucky Educational Association—the first woman who has ever held that position. She finally evolved a plan to give the people of the county past school age an opportunity to receive some instruction, and this was by holding Moonlight Schools for their benefit. They could only be held on moonlight nights, because the roads are so bad that it would not be safe to travel them on dark nights.

She had no money for the work, so in order to carry her plan into effect she had to depend on the voluntary and unpaid services of the rural school teachers. She has about fifty teachers in the county, and they willingly agreed to help in the noble enterprise. Some of them had to walk a mile and a half to their homes to supper, after teaching all day, and cheerfully walked back to the school house to teach two hours in the evening. Nearly every one of these noble young teachers had received this training at our Morehead School and are an example of the spirit that prevails there.

### Newspaper the Best Primer.

The moonlight schools began at the opening of the school term this year, and continued for two weeks each month throughout the fall. They have to be discontinued in the winter, because the "creeks are up," (to use the mountain phrase) and there are no bridges to cross them. The machinery of the moonlight schools is very simple—the school houses, the public school teachers working free of charge, a black board, a few copy books, and a little newspaper, *The Rowan County Messenger*, published by Mrs. Stewart, from which they learn to read. This unique reader has been proven to be better for those of mature years than a primer—it tells of people they know, and has names and events in it with which they are familiar.

During the months in which the rural night schools were conducted, over 1200 attended them—people largely in middle life or old age, the youngest was eighteen, the oldest eighty-six. A majority of them could read and write, but wanted more information—more than a hundred of these learned to read and write. One man when he was able to write his name shouted, "Glory to God, I never have to make my mark again!"

### Overcoming Illiteracy.

A preacher of the gospel, over fifty years of age, learned to read and write, and is now able to read the Word of God to his church. One of the most touching things in the work has been that when a man or woman in middle life learns to read, the first book that he wants is the Bible. Mrs. Stewart has promised a copy of the Holy

Book to each one of these. What an era in their lives when for the first time they open that Book and read it for themselves!

Something of the splendid spirit in the superintendent and her teachers is found in their scholars. Mrs. Stewart has chosen for her chief aim, *No illiteracy in Rowan County*, and she finds her moonlight pupils as responsive to this unselfish and patriotic ideal as for their own personal instruction.

Over the roads of Rowan County in days gone by have marched the feudists, and often its steep and rocky way has been sprinkled with their blood; over them have walked men seeking the secret moonshine stills; over them have toiled the great wagons, laden with timber, and the wealth of the mountains; but no more noble and distinguished company ever trod these rough roads, or any roads, than these men and women, after the day's hard toil, seeking the knowledge that had been so long denied them!

I. W. H.

## Women of Note

—Queen Mary of England, now in India, appears to be quite sensible compared with most women of the royal purple. She is said to have devoted the bulk of her coronation gift from the "Marys" of the United Kingdom to the founding of a holiday home for working girls. Barn House, in Whitstable, has been acquired and will be made into a home for tired working girls of London to retire to for a week or two after the busy London season.

—Next year the New York school girl is going to learn to swim. A course of lessons in various natatoriums throughout the city will qualify the girls for certificates. Three woman instructors in swimming have been appointed and four more will be selected shortly. The work of instruction will be in charge of Miss Adeline Trapp, who holds the woman's long distance record for swimming in local waters.

—Dr. Dora Greene Wilson, vice-president of the Kansas City Suffrage Association, says the clinging vine variety of woman will soon be a thing of the past, along with the woman with gauzy silk stockings and the dainty black slipper. She says the latter will be superseded by a woman with roomy, square-toed shoes and clothes enough on to keep her warm. The doctor does not follow the facts of life. The clinging vine type will not die out as long as there is a wage earning member of the opposite sex to cling to. Neither will the other type criticized, for such extreme and showy styles are worn because of the attention and popularity they bring the wearer. The doctor does not know the sex she discusses. Women will never wear "square-toed, roomy shoes" as long as they have feet to put in something else.

—Another ideal Daughter of the American Revolution has just passed away. Mrs. Fannie Barton died at Elgin, Ill., last week, at the age of ninety-one years. She was the daughter of a private in Washington's army.

—Germany is waging war on the deadly hatpin that women have been wearing of late years. The latest development is that women whose hatpins are considered dangerous to public safety may be debarred from travelling by train.

—Emma Goldman, an anarchist who is



against bloodshed and wanton destruction of property, was recently the guest of honor at a dinner given by C. W. Eliot of Harvard, a grandson of the famous college president. "Highbrow" professors and other ladylike persons are said to have left the place affronted at this radical action of a Junior at a big school.

—Miss Fannie Bixby has resigned as pro-

bation officer of the county juvenile court of Los Angeles, Calif. Miss Bixby is a woman of a large independent fortune, a graduate of Wellesley College, and was the pioneer woman police officer in the United States. Miss Bixby resigns because of her health and for the sake of devoting more of her time to general philanthropic work for boys and girls.

## Boys and Girls

### The Difference

Eight fingers,  
Ten toes,  
Two eyes,  
And one nose.  
Baby said,  
When she smelt the rose,  
"Oh, what a pity  
I've only one nose."  
Twelve teeth  
In even rows,  
Lots of dimples,  
And one nose.  
Baby said,  
When she smelt the snuff,  
"Dearie me!  
One is enough."

—Selected.

### Quick Wits and the Indians

BY REX O. HOLMAN.

Down the old cow path staggered a boy, trying to run, but making but little headway. The lad's honest, strong features were drawn out of shape by pain—the expression of one who has run until he feels that another step must kill him. If you have ever seen the finish of a long-distance race, perhaps you can imagine the strained look that distorted Paul Leesit's face. He too, was running a long-distance race. But it was not for ribbons, or medals, or for the honor of a school that he ran. There were no spectators in bedecked grandstands to cheer him on. Yet he was exerting every nerve and torturing lungs and muscles to their utmost efforts that he might win the race. His very life, the lives of a village, depended upon the result. Win he must, and win he would!

It was before the war of the Revolution. The Indians had suddenly broken their treaty with the whites and, without any warning, had descended upon the little village of Bethel, whooping in savage glee while they shot their arrows against the hurriedly-closed stockade. The men of Bethel, with the help of women and children to load their guns, had managed to hold off the Indians for a night and a day, but this was about all. They had not discouraged the savages in the least, while they themselves were deeply disheartened. They knew that they must have help or be massacred. They might hold out another night, but there would be no hope the next day unless something unexpected happened.

Thus it was that Paul Leesit happened to be running this grilling race. He had offered to go to Hatsborough, the nearest village, for help. He was the fastest runner in Bethel, he had argued, so why shouldn't he attempt the task? Some friends had tried to hold him back; but failed. Under cover of darkness, Paul had slipped out of the stockade, and wriggled through the Indians before they noticed him. But luck was against him, it seemed, for a sudden flash of lightning disclosed him, and was answered by a yell from the savages that told Paul that he was pursued. Just how many were following him, he was unable to see, but he knew that they would not let him get away without a fierce struggle.

So he ran—ran as he had never run before! Try as he might, he could not dodge all of his pursuers. Every once in a while the hiss of an arrow warned him of this fact. Once he even heard the breathing of one of the fiends. And thus had been the race for eight swampy, sandy, rocky, briery miles—sometimes running, sometimes hiding, sometimes tearing a path through a tangle brush. And still Paul was not permitted a chance to catch an easy breath. Still one or two relentless Indians followed. A number of times they had lost the trail, but somehow could not be baffled long. Paul could not see them and they could not see him, except at long intervals, but each knew that the other was near.

Two more miles remained before Hatsborough would be reached. The Indians were determined that no message should ever get there. It was evident that they would follow Paul to the very gates before they would let him spoil their plans. So continued the struggle. At last Paul found his feet in a smooth trail. It was the cow-path that led to the village. Had he better run the risk of using this open trail, or would he stand a better chance to dodge about in the brush? Well, perhaps the Indians might not expect him to use the path. Perhaps he might be able to move with less noise in it. So down the path the plucky boy staggered.

A half-mile was covered. Wh-hiz-zip! An arrow took away Paul's cap. The heedless lightning had searched him out. The boy had thought he was running as fast as he could, but now he knew he was mistaken. The warning arrow increased his speed. But his lungs! O, how they smarted and struggled for oxygen! His legs! They felt as though every muscle were torn loose from their tendons and tied in hard knots. His head ached and a strange dizziness clouded his brain at times. Yet the race continued.

After another heart-breaking half mile, Paul heard a dull roaring sound ahead. It was not voices. What could it be? O, yes, Paul remembered. It was the old milldam on Betsy Creek. Could he ever gather up strength enough to cross it? This was a new worry to the poor lad as he stumbled along with the patter of pursuing feet in his ears. His strength had just about given out. How was he to cross the Betsy? A cloud seemed to envelope his courage. But it was the cloud that goes before sunshine, for suddenly a bright thought flashed forth a ray of hope. The milldam must be his preserver. He remembered an old trick that he had often played while in swimming.

At last the creek was in sight. Along its bank plunged the boy. Ah, there was the dam! Paul glanced back for his savage pursuers. He fancied that he could hear them, but they were not to be seen. For the first time in forty hours Paul smiled. Then he filled his heaving lungs and dived head first into the wall of water that thundered over the dam. The force of his plunge carried him through, and he dropped to his knees upon the stone base of the dam. Over his head poured tons of water, but

still he breathed, for the height of the wall and the pressure behind the water forced the flood behind his crouching figure. By hugging close to the wall it was not hard to find an abundance of air. Would the Indians ever think to look for him in such a place, Paul wondered. Then he stopped worrying. He had fainted.

When again he gained consciousness, the boy still lay beneath the waterfall, safe. Trembling, hoping, half dazed, he waited. But no savage form plunged into his hiding place. After half an hour the boy's strength and courage returned. He remembered the people of Bethel whose lives hung upon his efforts. He must not wait longer. He must take his chances once more. With a prayer to God for the power to cover the remaining mile, he caught his breath and plunged out into the open.

Not an Indian was in sight. Paul listened intently and long. Not a sound of danger! The peril was not past, perhaps, but there was hope. Silently the young messenger sped away.

Eight minutes later the Hatsborough watchman carried the panting boy into a cabin. Ten minutes later fifty armed men were on their way to Bethel, shouting the praises of Master Paul Leesit. The next morning found Bethel rescued, and joining her voices in the same shouts of praise.

### Why the Cat Family Didn't Move

Mrs. Dappled Gray lived in the barn where the hay was stored, with her three little kittens. One kitty was black and one white and one gray, just like his mamma cat.

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time Mamma Cat came back from the house she told the kittens about the lovely romp she had with the baby and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day Mamma Cat said, "I have found a nice new house for you in a very large trunk, where some old clothes are kept, and I think we will move in at once."

Then she picked up black kitty and walked right out of the barn with him in her mouth. Mamma Cat went into the hall upstairs, and dropped black kitty in the open trunk there. Then she started for white kitty.

But what do you think! The lady who owned the trunk came out, and, seeing it open, shut it with a bang. She did not know that a dear little fat kitten was in there.

Oh how frightened Mamma Cat was when she came back with white kitty! She scratched and clawed the trunk, and rushed to the lady who was playing with her baby in another room. "Mee-ow, mee-ow! You have your baby, and I want mine," she cried, and rubbed against her dress.

The lady saw Mamma Cat jump on the trunk and scratch it with her sharp claws. "What can the matter be?" said the lady; and she opened her trunk. There cuddled up in the clothes was black kitty, sound asleep.

Before the lady could ask Mamma Cat a single question, she had picked up black kitty out of the trunk and started for the old home and the barn.

When she got the three babies back in the hay, Mrs. Dappled Gray Cat told them that the house was a very nice place to go, but the barn was the best home to bring up little kitties.—Child's Hour.

### Some New Books

**INDIA'S HURT**, and other addresses, by W. M. Forrest. Professor Forrest is the incumbent of the chair of biblical literature in the University of Virginia. For several years he was biblical lecturer at Calcutta, India, under the direction of the Christian Woman's Board of Missions, and his experience there gave him intimate and sympathetic knowledge of the conditions prevailing in the great empire. He has rendered excellent service to the cause of intelligent knowledge of conditions in the Far East by the preparation of these ten chapters which deal with such themes as "India's Hurt," "India's Need," "Mothers and Daughters of India," "The Old Life and the New in India," "Student Life," "Religious Ideals," "The New Theology and Christian Missions," and "Why Hindus Should Study Hinduism." These chapters are for the most part addresses delivered in India as well as America, and they reveal facts relating to the intellectual life of that land and the necessary point of approach for the missionary such as should prove of great value to students of the question and to those who propose to do missionary work in that land. (St. Louis, Christian Board of Publication. Pp. 171, 50 cents net.)

**A MESSAGE FROM BATANG**, by Z. S. Loftis, M. D. It is the exceptional man that writes a diary worth publishing. Dr. Loftis, who gave his life for Tibet, was such a man. He sailed as a missionary under the Foreign Missionary Society, Sept. 18, 1908, and fell a victim to smallpox and typhus fever, Aug. 12, 1909. His diary as now published covers less than eleven months' time, but like the view from one of his Thibetan mountains, it opens an inspiring vision of a life's devotion and the far-lying purposes of God. Young and enthusiastic, Dr. Loftis wrote most interestingly of what can most interest us. His notes sparkle with sketches of travel and glimpses of adventure through the heart of China. With the soul of an artist he pictures the beauties of the everlasting mountains, towering five miles into the heavens. His visit to the Litang monastery has all the fascination of original exploration. Gleams of strong sentiment (not sentimentality) wonderfully beautify the exasperating delays and hardships of travel. In this record Dr. Loftis has reared an eloquent monument that points out the open road to the heart of Tibet. (New York, Fleming H. Revell & Co., 75 cents net.)

**THE DILEMMA OF THE MODERN CHRISTIAN**, by Edward H. Eppens, is a popular statement of present day thought that will appeal to the average person. The following paragraph reveals the point of view of the author. "It is only because Jesus is eternally and supremely right about God that a rejection of him means, for all whom he forced and forces to face the one great issue, a rejection of God. It was only so far as he bore the message of God that he demanded and demands allegiance. The dignity and authority of kingship is vested in the ambassador only because and in so far as he represents the King. That we should accept him for his own sake was no part of his program as a savior. He came as a servant. His God, who is our God, was the Lord." The style of the book leaves the feeling that it is cleverer than it is deep. But no reader will fail to receive insight and inspiration from it. (Boston; Sherman, French & Co. Pp. 180. \$1.20 net.)

**THE BEAUTY OF SELF CONTROL**, by J. R. Miller. It is a pleasure to follow the pen of one who is able to illumine ordinary human relations with touches of sweetness and strength from Jesus' teaching. The

sober mind is cheered and the careless is corrected in realizing that the majestic purposes of redemption and the glories of divine truth are concerned with perfecting and embellishing the daily life that we live. In his latest book, "The Beauty of Self Control," Dr. Miller has exhibited phases of the living and livable gospel with special grace and charm. "Finding our Duties," "What About a Bad Temper," "People as means of Grace," "Seeing the Sunny Side," are some of the chapters that will be enjoyable and helpful to all. (Crowell Co., New York, \$1.00; postage 10 cents.)

### Out on Parole

BY EDGAR WHITE.

Tomasco, an Italian lad, was bound unto Simeon Jones, the farmer. It was a choice with the penitentiary for five years in the background. Tomasco took the farm because he loved the pure air and sunny skies. While hunting work on the railroad construction one winter he became very cold, and broke into the store shanty for some warmer clothes. The law denominated the act burglary and larceny, and on his plea of guilty Tomasco was sentenced to five years in the state's prison. Simeon Jones was in the court room at the time. He took a fancy to the bright-eyed Italian boy, and offered to go on his bond for five years if the judge would take his parole for good conduct. The condition was that Tomasco should work for him the five years, drawing such wage as was paid in that section. Tomasco was delighted with the bargain—for a year. Then the shackles began to grind. The work was hard, and there were no holidays. Simeon Jones was a poor man. His wife was dead, and a daughter, Leah, a gentle girl, kept house for him. Such money as Tomasco needed for clothes and small articles his master gave him, but withheld the greater part of his money until the five years were up.

As year after year went by, Tomasco became sullen. The work seemed to grow harder. His master did not speak kindly like he had at first. All demands for his money were met with a curt refusal. He had to wait. The bondman dared not rebel, as by the terms of his oath he must appear at court accompanied by his master, at stated times, and give an account of himself. A forfeiture meant arrest and the serving of the penitentiary sentence. He was virtually bound, hands and feet. Sold for a price and the money kept back.

Tomasco wrought like a slave in the fields, the forests and among the stock. The pure air and sunny skies had long since grown stagnant and dark to him. His master became the reincarnation of the old slave driver, constantly urging to greater endeavor. He had no pity, no time for rest. Never considered aches and pains. All the warm nature of the serf's blood revolted at the ever-increasing burden laid upon him. The master himself worked like a fiend, as if trying to make it all in a year.

Tomasco counted the days when he should be at liberty. And then the settlement! He sometimes thought it might be worth all the suffering to have the exquisite pleasure of telling the master to his face what he thought of him. Then his teeth would close with a snap and his breath come hard. But he must abide the day of emancipation.

After an eternity, a service that had worn wrinkles around his eyes and mouth, it came—the day Tomasco had longed for with an embittered heart. He had made up his mind just exactly what he should do. He was now a well-grown, stalwart young man, easily able to cope with the ageing and work-worn master. Being somewhat versed in the ways of the law, he arranged to take

with him a reliable witness, a man who worked on the adjoining farm, but not as a serf. When they met he would say something to the master that would cause him to resent it with a blow. What Tomasco did after that would be self-defense, amply proven by the hired hand of the neighbor. Of course, if he should overdo the thing, and punish the master too severely, the law would take cognizance that a man in resenting a blow cannot exactly gauge his resistance—that would be impossible. Tomasco labored under a high state of excitement all forenoon. When the whistle at the mill blew for twelve, his slavery ended. He had down carefully in a book, the day, hour and minute—five years ago.

Tomasco wondered to find himself so deliriously happy. It was like getting ready to go to a circus or something. It had been a hot day, and he had worked hard in the hay field, stacking and driving. Once or twice he had put his hand to his head and found it singularly free from perspiration. He attributed it to his excitement, his joy at nearing the end.

When the blast from the whistle came he threw down his pitchfork and walked to the division fence.

"Come," he said to the witness. The hired man slipped through the wires and followed. At a hay stack Tomasco stopped.

"This man has driven me like a dog for five years," he said, clenching his hands, while the veins on his face seemed to swell out; "winter cold, summer hot, go, go, go, like an ox; no mercy, no rest, not a holiday."

He paused and clutched at the collar of his blouse.

"Watch close—very close," he said, malignantly; "I'll not hit him first—don't miss that—he'll hit me first, and then—and then—"

The young man put a hand to his head, stretched the other out blindly, and then the world came up gently and all was dark.

Two days later a pale, dark-skinned young man opened his eyes, and looked out on an undulating meadow dotted with trees and cattle. A balmy air played into the window and gently moved the curtain. A large vase of nasturtiums and one of sweet peas were on the center table.

"How's the boy?"

A soft white hand was laid upon his forehead and two large blue eyes looked sympathetically down. The nurse was the gentle Leah, and it was she who had brought the flowers and tidied up his room.

"You've had a time, Tommie," she said, "but you're on the mend now, aren't you?"

He did not speak, but his eyes followed her as she moved over to his dresser and took something therefrom.

"Father is away today, Tommie," she said, "but he left something here for me to give you when you came back to yourself—so you could understand, you know. You've been out of your head a bit."

She held in front of him a check for his wages during the entire five years, making no deduction for the money he had drawn. He held the paper listlessly.

"You know, Tommie," the girl went on, her deft fingers straightening the covers about his bed, "your time is up and you can leave when you get well."

The boy turned his head over toward the window and put his hands to his eyes.

"Why, Tommie!" in astonishment. "What are you crying for?"

At this he buried his face in the pillow so she could not see.

"I—I—I don't want to—to go, Miss Leah," he said. "Won't you please tell—tell him to—to let me stay?"



## Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Clay City Church is in a revival meeting, conducted by Donald G. Vint.

Evangelist Charles H. Bloom is in a meeting at Franklin, with large congregations hearing his message nightly.

The congregation at Deer Creek invited its minister, L. H. Hooe, to remain in the pastorate with an increase of salary.

District Worker J. D. Williams is in a revival meeting at Ripley, which has had seventeen additions at the end of the first week.

O. M. Eaton is holding a revival meeting for his home congregation at Sailor Springs. During the first week there were reported two additions.

F. A. Welton is reported to have closed his pastorate at Mason City, December 10. No announcement is made as to his future location.

At Sumner, where J. E. Stout is in a meeting, there have been, at last report, eighty-four additions, and promises of many more before the meeting is concluded.

Atlanta Church is having the services of R. W. Abberly in a revival meeting, which began the first Sunday in December, with seven additions the first day.

P. F. York, formerly minister of Sidell Church, is now residing at Hoopeston, from which point it is understood he expects to preach on Sundays.

E. D. Sears, of Maroa Church, is holding a revival meeting at Christian Chapel, near Pulaski. This is the third evangelistic meeting held by Mr. Sears for this church.

The church at White Hall has re-employed its pastor, Robert W. Moore, for a third year. It is expected that Mr. Moore will hold a revival meeting for this church during the winter.

Olney Church, where W. S. Gamboe is pastor, is finishing the basement of its edifice, on account of needed extra room for its work. It is expected the remodeled house will be ready for re-dedication soon.

It is learned that G. W. Ford who had resigned at West Salem, has consented to withdraw his resignation and remain with the congregation, much to the satisfaction of the church.

The revival meeting at Concord, conducted by E. P. Gish, resulted in seven additions, and the entire church inspired to renewed activity. Mr. Gish has been pastor of this church for only a short time.

The congregations at Thompson in the Vawter-Marty meeting are uniformly large. One of the results of the meeting, in addition to a considerable ingathering, is the payment of the entire indebtedness of the church. The meeting has produced great enthusiasm throughout the congregation.

B. F. Cato goes to Bowling Green, Kentucky, at the first of the year. He resigned his pulpit at Lawrenceville much to the regret of the congregation, where he has been laboring for about two years. Mr. Cato's pastorate has been productive of a substantial and healthful development of the church.

The Oblong pastor, J. I. O'Neal, follows an exceptionally good custom in holding each year a missionary meeting for one or two weak congregations. His church this year granted him leave of absence, during which he held a meeting for an Indiana Church and for the Lancaster Church in Illinois. The two meetings resulted in sixty additions, about twenty of these being at the latter point.

The church at Jacksonville extended a very beautiful courtesy to its retiring pastor, R. F. Thrapp. Resolutions of respect and endorsement of his ministry were adopted at the final Sunday morning service of his pastorate. The resolutions were tastefully prepared and bound, having on the cover an excellent likeness of the pastor, with the title, "Russell F. Thrapp—An Appreciation." This church is fortunate to have no interim between pastores. Clyde Darsie, who has been pastor of Quincy Church began his ministry at Jacksonville last Sunday with an auspicious opening, and the congregation evidently determined to accord him the same loyal support which his predecessor had received for ten years.

### Eureka College

\$150,000 for Eureka College.

I believe our recent campaign was successful because the people throughout Illinois knew exactly what we were trying to do. campaign will be for "\$150,000 for Eureka College by September 1, 1911." The next campaign will be for "150,000 for Eureka College." There are four elements in this campaign and we wish to briefly call attention to them.

*First:* We have launched a movement to raise \$5,000 for the expenses of the campaign, so that we will not have to draw upon the general fund of the college to support the field work. This will be an enlargement of the present sustaining group. It will consist of getting a number of people to pledge \$25 a year for three years. Already a number of friends of the college have indicated their willingness to have fellowship with us; and we believe this part of the work will be successfully completed among the first things.

*Second:* We expect to raise \$25,000 to build a gymnasium. This is badly needed for two reasons. *First:* The young people attending college need opportunities for scientific physical training. We have been handicapped for a long time in this respect and the time has come when we must equip ourselves or lose much that has been gained. *Second:* Young people must have opportunities for legitimate play. There is a sacred-

ness in play. It is absolutely necessary in life and especially in college life. One of my friends said to me recently, that if we announced to our constituency, that we wanted \$25,000 for a gymnasium, the folks would think it was foolishness and would turn us down. I do not believe any such nonsense. I feel sure our people in Illinois will see the necessity for an institution of this kind. Pledges on the gymnasium fund will be taken and we will put up the building just as soon as we have the money pledged. We do not expect to run any chances and, therefore, shall wait until we know exactly where the money is coming from for the work.

*Third:* Eureka College needs a new science hall. We have one building that we call the middle building, which is one of the best on the campus so far as the masonry is concerned. It has not been used to an advantage for some time and we propose to equip it for a science hall. This will cost about \$20,000 and will meet a long felt need in the life and work of Eureka College. Personally I feel just as enthusiastic over asking men to give money to build a new gymnasium or science hall as I do for any other department of college work. Both are essential to an adequately equipped college, and Eureka College certainly wants to do this. We owe it to our people in Illinois and they demand it of us.

*Fourth:* Then we want \$100,000 additional endowment. This will probably be the last thing accomplished in the campaign. We have given ourselves twelve years for the completion of the proposition. We now have all indebtedness paid or provided for and have at least \$150,000 endowment. With the completion of the present proposition, Eureka College will have \$250,000 endowment. This will be a good beginning for larger and better things. As our other campaign was successful because of the publicity we gave it, we have taken pains to state briefly and as comprehensively as we feel justified in doing through the columns of the paper just exactly what we propose to do. We are willing to give information on any point and solicit the co-operation of our friends everywhere.

H. H. PETERS.

### Call for Men for the Ministry

For the past two years the Brotherhood of Disciples of Christ has made a plea to our churches for consideration of the subject of Men for the Ministry. A more worthy subject has not been presented to our churches, nor our ministry.

At this moment, according to the very best authority, we have only fifty-five hundred ministers who devote any part of their time to preaching the Word to eleven thousand churches, which means that fifty-five hundred churches either have no preaching at all or preaching only occasionally. This is a situation that must be met. We may not be able to meet it in a day—though it will not take a generation. If one-half of our ministers will preach upon the ministry as a calling the third Sunday in January and will do personal work among the most likely young men and young women of their congregations between now and January 21, we ought to have as a result at least one thousand men turned to this highest of all high callings.

The interest of our business men in the success of the church is increasingly manifest and the ultimate result of such interest is bound to be a more able ministry and a better paid one. These conditions we have all prayed for in the past. Let us, as ministers, set to work to make them realities.

A few of our schools have small Students' Aid Funds. These ought to be materially

increased and by judicious administration we believe such funds possible and no greater need presents itself to our ministerial student body.

The undersigned representatives of our schools and colleges join in making this united appeal for a universal observance of the third Sunday in January, 1912, as the time for presenting the claims of the ministry to the young people of our churches.

Thomas E. Cramblet, President Bethany College, Bethany, W. Va.

Thomas Carr Howe, President Butler College, Indianapolis, Ind.

Carl Johann, President Christian University, Canton, Mo.

Hill M. Bell, President Drake University, Des Moines, Iowa.

Eugene C. Sanderson, President Eugene Bible University, Eugene, Oregon.

Alexander Chas. Gray, Acting President, Eureka College, Eureka, Ill.

Miner Lee Bates, President Hiram College, Hiram, Ohio.

Ashley Sidney Johnson, President Johnson Bible College, Kimberlin Heights, Tenn.

Jos. A. Serena, President Keuka College, Keuka Park, N. Y.

William Oeschger, Chancellor Cotner University, Bethany, Neb.

E. V. Zollars, President Oklahoma Christian University, Enid, Okla.

H. L. Calhoun, Dean The College of the Bible, Lexington, Ky.

Frederick D. Kershner, President Texas Christian University, Ft. Worth, Texas.

Richard Henry Crossfield, President Transylvania University, Lexington, Ky.

Henry B. Brown, President Valparaiso University, Valparaiso, Ind.

## Social and Religious Work in Mexico

The institutional and social work carried on by "The People's Institute" at C. Porfirio Diaz, Mexico, conducted by S. G. Inman, under the auspices of the Christian Woman's Board of Missions, makes very interesting reading. In a recent letter Mr. Inman says:

"Up to September 1, 137 pupils were enrolled in night classes, which included English, Spanish literature, bookkeeping, geometry, grammar, declamation and music. Besides Mr. and Mrs. Inman and Horacio Quinones, Professors Cervera and Gonzales, of the Public Schools, Prof. Curtis, of the Custom Service, and Lie. Salvador Dumaine, Federal District Judge are on the staff of teachers and have for the most part largely rendered their services gratis. During the months of June and July, there were also conducted a Vacation Day School for children, taught by Prof. Gonzales and Mrs. Inman.

"The spiritual results of the educational work of the People's Institute have been so gratifying that last night we took the preliminary steps for the formal organization of our church here. Fourteen persons who have already become Christians promised to enter the organization, and there are five others who have made their confessions that we hope will be baptized this week. A man made his confession last night who is a typical representative of the class we are trying especially to reach in the institutional work of the institute, the really neglected class in Mexico, who has broken from Catholicism because of the rottenness of its priesthood, and the impossibility of its doctrine for the modern mind, and yet who would hardly attend an evangelistic service of the protestants. His position demanding that he know English, he came to the institute for classes, and after months of faithful effort to clear his mind of the doubt which is so common among the think-

ing men of Mexico, who are largely influenced by French standards, he has come to the point where he can say, "Lord, I believe; help Thou my unbelief." It has given us much hope to have him take this public stand, for we believe that his example will mean the coming of others, who both for social and intellectual reasons, have been hesitating, though almost persuaded. He is the first of the men who have given their services in teaching in our night classes, to make his public declaration for Christ. He has been teaching a class in telegraphy gratis for us."

## Church Life

Roy E. Deadman whose good work at Glenwood Church, Buffalo, N. Y., was recently reported in these columns has accepted a call to Oskaloosa, Ia., and will begin his work Jan. 1. Oskaloosa church is one of the leading congregations of the state of Iowa.

Mrs. Minnie A. Darst of Berkeley, Calif., who was recently ordained to the ministry passed through Chicago recently on her way to Germany where she is to pursue the study of pedagogy and psychology in the University of Jena. Mrs. Darst is deeply interested in the work of religious education.

Mr. W. H. McClain of St. Louis, prominent as a leader in the Disciples National Sunday-school Convention and as an official of the World's Fair convention held in St. Louis, passed away Dec. 7. The cause of his death was Bright's disease. He will be greatly missed in church circles in his city. He held membership in First Church, of which John L. Brandt is pastor.

R. W. Abberley's meeting with Mark Collis and Broadway Church, Lexington, Ky., is reported by the evangelist as one of the joys of his lifetime. Scores of students from Transylvania university and the other colleges of the city were in constant attendance. Mark Collis, says Mr. Abberley, en-

joys the absolute confidence of the entire city. He has been at the head of this church for twenty-one years. There were 127 accessions during the meeting. LeRoy St. John, evangelist, assisted Mr. Abberley.

Claire L. Waite, recently pastor of First Church, Milwaukee, Wis., has accepted the unanimous call of Central Church, Cincinnati, O., and will begin his work Jan. 1.



Rev. Claire L. Waite.

The pastorate will be inaugurated with a "watch meeting" on the last night of the old year. Central Church is the oldest congregation of Disciples in Cincinnati and is still the largest in membership. It is one of the oldest churches in our movement. One of the elders has been a member of Central for sixty-two years. The old building, erected during the pastorate of Dr. W. T. Moore, seats 1,800 people. The church is out of debt and faces the future with confidence in spite of the "down-town" problem. Among its members are many very loyal souls who come great distances to worship at the old church every Lord's Day. Prior to his Milwaukee pastorate, Mr. Waite was for six years pastor of Douglas Park Church, Chicago. It was during his pastorate in Milwaukee that the Second Church was established there, now in its own building on a

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fine lot and flourishing under the pastorate of Mark Wayne Williams. During the past eighteen months Mr. Waite has been in the evangelistic field. He is a well-equipped leader for this historic and strategic work.

Pres. R. H. Crossfield of Transylvania University and Prof. J. E. Sturgis of Butler, Ind., closed a meeting with First Church, Paducah, Ky., lasting two weeks and two days, which resulted in fifty additions to the church. Twenty-four of these were by confession and baptism, twenty-two by church fellowship, and four from other religious bodies. There were sixteen additions on Sunday preceeding the close of meeting on Monday night, and six on Monday night. Every one is delighted with the results of the meeting. The entire church and community have been greatly blessed by it. The pastor, W. A. Fite, says that Doctor Crossfield caught the ear of Paducah as few evangelists have. "He is greatly admired by people of all churches and all the people of Paducah. He relies upon a strong presentation of the gospel at night and energetic personal work through the day for results. His messages are clear, cultured and scriptural. His is an evangelism of sanity and common sense. There is the double appeal to the head and heart and so finely balanced is it that one does not overrule the other but both act in harmony." Prof. Sturgis rendered excellent service, singing his solos effectively, and ably conducting a large choir and a children's chorus. Doctor Crossfield secured from five men in the church \$2,000 endowment for Transylvania University which gave the First Church a scholarship in the university. Twenty persons in the church also

agreed to give \$5 per year for five years for the purpose of educating some young man for the ministry who should be selected by the church and go out from the church.

Walter Scott Cook closed his work at Nelsonville, O., Dec. 10, after a fruitful ministry of nearly six years. He began work at Wilkinsburg Church, Pittsburg, last Sunday. The outlook for a fine work there is good. We are assured by those who know that it is one of the finest opportunities in Western Pennsylvania. The spirit in which Mr. Cooks' ministry closed at Nelsonville is indicated by the following beautiful sentiment which he indited to his congregation and printed in the calendar on his last Sunday. It is entitled "The Parting of the Ways" and reads as follows: "For more than five years we have walked down life's pathway together. They have been beautiful years, full of kindness and love. They have gone quickly—too quickly. But what experiences we have had together! Many of you have found the path to God in these years. Indeed we have read the whole chapter of life together—its joys and sorrows, its victories and defeats, its sunshine and its shadow. These years have meant much to us. You have taught us some great lessons. We believe in people now as never before. Whenever we are tempted to doubt again we shall remember you all and faith will come in place of doubt. If we need to think again of love, you will be our thirteenth chapter of I. Corinthians. If we are ever discouraged again, we shall recall your fine appreciation. We came empty handed but we go treasure laden. Your friendship to us is worth more than all the world's gold. Our parting ways shall come together again and in the Father's house we shall have time

to cultivate to the full your rich capacity for loving friendship."

At the regular annual meeting of the church in Beatrice, Nebr., reports were received from all the working auxiliaries of the church. The pastor, J. E. Davis, gave a record of 126 sermons. The missionary activities of the church have been larger this year than any previous year in the history of the church, the church having taken on a new obligation in providing the salary of a missionary at work in the United States. The church now supports five missionary teachers besides its own pastor. They are as follows: In 1907 the church took up the support of Dr. Mary Loughdon of Bilaspur, India; in 1908 the support of Dr. James Butchart, Lu Chow Fu, China; in 1909 the support of C. G. Elsam of Bina, India was assumed; in 1910 the support of Mrs. Dr. James Butchart of Lu Chow Fu, China was undertaken. The last work undertaken was during 1911, this last year, when J. W. Baker of West Washington was taken as a missionary of the church. This missionary work is made possible by the devotion and consecration of some of the individual members of the church. In addition to the above, the church and individual members have taken a wide interest in special work on mission fields, covering an expenditure of over \$17,000. The pastor reported a net increase in the membership during the last year and many steps taken in the plans of working auxiliaries of the church. He reported that the securing of a pipe organ and the support of a new missionary worker in the west were the two things where the church touched high water mark during the year. The total money given from all sources during the year was \$18,400. It is the best report and

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10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

**THE SIGNS INDICATE AN UNPRECEDENTED INCREASE IN  
VOLUME OF ORDERS FOR THE WINTER QUARTER**

the best year the church has had in its history.

W. D. Endres reports thirteen additions to the membership of Kirksville, Mo., church in November. They hope to have a new pipe organ installed by Easter.

William Mayfield of Butler, Mo., has accepted a call to West Side Church, Kansas City, Mo., and will begin his ministry there January 1, 1912. The church at Butler has not yet chosen his successor.

Geo. R. Southgate of Calfax, Ill., reports the work progressing nicely. He has just completed a series of twelve sermons on the Book of Romans which had decidedly educational advantages for the large congregations in attendance.

Large crowds are hearing Gipay Smith in his Pacific Coast tour. At present he is in Tacoma, Wash. Nearly 6000 people are hearing him nightly in the tabernacle. The Disciples of Christ are co-operating in the meetings.

Word has reached us of the death of Dr. Laughlin Oneal, of Somerset, Ind. Dr. Oneal united with the Christian church in 1856 and remained a staunch devoted member throughout life. He leaves a widow and three children, one of whom is Dr. Oren Oneal of Memorial Church, Chicago.

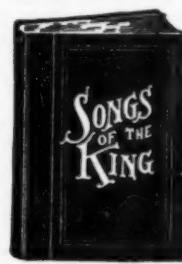
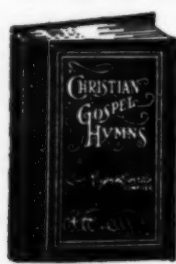
The Minges Evangelistic Co. continue in their meeting at Junction City, Kan., with great success. In six days of invitation 230 have been added to the church. Merchants, railroad men and school teachers are among the converts. Walter H. Sandy, J. W. Seniff, Pearl R. Nell, Vida McIntire and Mrs. Minges compose the group of workers.

Evangelists Lockhart and Lintt have conducted two weeks of "decision meetings" with the East End Church, Pittsburg. The pastor, John R. Evers, heartily commends the evangelists for the earnestness and effectiveness of their work. There were 34 additions as follows: baptisms 23, by relation 11. 147 have been added to the East End church during the ministry of Mr. Evers.

Christian University, Canton, Mo., has recently been gladdened with two \$25,000 legacies, one for a dormitory and the other for a gymnasium. The gymnasium is to be ready for use next September. Pres. Carl Johann writes that if the University had \$60,000 more with which to build another dormitory, a central heating plant and a conservatory of music, the building equipment would be practically complete for years to come.

Evangelist Geo. L. Snively has been invited to hold an evangelistic meeting for a Congregational church in Indiana. He asks, "Will it be rank heresy to serve them?" We should say it would be "rank heresy" to decline their call. The Congregational Church is a church of Christ; its members are Christians, members of the church of Christ. They would undoubtedly leave the evangelist free to speak the truth as he sees it provided only he spoke it in love and not in bigotry. What reader can give a single reason why Mr. Snively should not hold this meeting?

Warren, O., has been enjoying the greatest religious awakening in her history. The churches united in calling the Rev. Milford H. Lyon, D. D. of Wheaton, Ill., and his evangelistic party to lead the campaign. The big tabernacle seating nearly 4,000 has been thronged with great crowds nearly every evening for the past five weeks. Thirteen hundred people have expressed their purpose to begin the Christian life and get right with God. Multitudes of professed Christians



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## MAKE YOUR DOLLARS HAVE MORE SENSE

have decided for a higher life. Warren people are enthusiastic at the outcome of the campaign there.

The marriage of W. C. MacDougall and Miss Anna Lackey took place at the Mission Bungalow, Jubbulpore, November 10. The marriage ceremony was performed by G. W. Brown and O. J. Grainger, and W. G. Menzies gave the bride away. It was a very quiet wedding, and the newly married couple left the station for a short honeymoon, after which they will take up work in Jubbulpore. It is the privilege of many of the readers of The Christian Century to claim the personal friendship of these missionaries. We congratulate them and wish them long life and joy in the Master's service.

The church at Tipton, Indiana held its second annual men's banquet on Thursday evening, December 7. Prof. W. C. Morro of Butler College and James Burkhardt of Frankfort were the speakers of the evening. Brief messages of greeting were spoken by Bro. B. M. Blount of Indianapolis, the first regular minister of the church, Robert Sellers of Elwood who came to Tipton for his first pastorate, and Aubrey Moore of Arcadia who was for a time a regular supply of the Tipton church. Letters of greeting from L. H. Stine, of Aberdeen, Miss., E. A. Cole of Pittsburg, and H. E. Wilhite of Kansas, former ministers and evangelists of the congregation were read. The ladies of the church served an evening dinner to which exactly two hundred men sat down. These annual dinners mean much in conserving and making for the good fellowship of the church. G. I. Hoover is pastor at Tipton.

At the regular meeting of the St. Louis Christian Ministers Association, Monday December 11, the entire time was given to the discussion of plans for the conservation of the good of the Men and religion Forward Movement. It was the unanimous opinion of the pastors present that the church had received incalculable benefit from the visit of the experts to the city. Plans are being formed in each congregation, and through the co-operation of all the churches, to conserve the good the movement has inaugurated. The secretary was directed to write to all our ministers in the places to be visited by the teams of the Men and Religion Forward Movement, and urge them to give their hearty support to the movement, and also to secure the attendance of all the men and boys in their congregations at every meeting. Those present were, B. A. Abbott, L. M. McCreary, Casper C. Garrigues, Ben N. Mitchell, Mead E. Dutt, Thomas A. Minyard, C. E. Booth, W. A. Webster, I. W. Lowman, W. G. Johnston, J. H. Garrison, A. C. Smither, W. R. Warren, R. P. Shepherd.

## Sunday-school Report

The offering from the Sunday-school for American Missions continues to come with

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gratifying increase. Every school from whom we have heard seems to have done its best. In all 900 schools have reported. We are anxious about the 7,000 others from whom we have not heard. We hope many are planning to use one of the remaining Sundays in December for this important matter. Here are comparative statements showing how the states rank:

	No. Schools	Offering
Kentucky	176	\$2,457.73
Kansas	108	1,275.00
Illinois	119	1,259.67
Indiana	81	1,093.08
Ohio	65	889.79
Missouri	54	548.62
Texas	22	278.89
Iowa	40	274.92
Nebraska	23	232.83
Pennsylvania W.	12	160.95
Oregon	16	126.05
Colorado	12	122.45

ROBT. M. HOPKINS.

American Sunday-school Superintendent.

## A New Volume of Sermons

Recently there came to my desk a volume of sermons from the pen of the beloved J. W. Lanham, of Manville, Indiana. The volume is entitled, "Thrilling Themes in Theology." It is issued by the Christian Board of Publication, of St. Louis.

From my earliest years, the author has been held in highest reverence by my people. It is a genuine pleasure to read these sermons.

J. W. Lanham has been in most sympathetic relations with the movement of the Disciples of Christ for more than a half century. For fifty years he has been pastor at Manville. Tied by love and the sense of duty to a rural community in a somewhat isolated section of Indiana, he had nevertheless kept his mind and heart open to the great spiritual forces that are at work in the world at large.

In this volume of sermons, he has sought to interpret Christianity in all loyalty to his



Master, and at the same time he holds himself ready to accept the conclusions of the best modern thought. Such sermons as "The Truth," "The Humanity of Christ," "Christian Union Through Christian Unity," show how intensely these two forces have been allowed to play upon his thought. Loyalty to Christ and open-mindedness to all truth from whatever source, "seems to have been his life-long motto.

Yet I am not quite convinced that Brother Lanham has fully grasped the revolutionary character of modern thought. There seems to be a dualism in the interpretations of the author which this age is trying its best to resolve—and then is it quite correct to say that Christ was a philosopher, and that "Christ's philosophy was absolutely complete?"—(p. 49.)

Though there are many phrases which cause the hypercritical to question, there is throughout this volume such a manly spirit of earnest appreciation of truth, and such evident faithfulness to duty, that it must be reasoned as one of the genuine contributions to our literature.

A brief biography, by J. P. Rowlison, forms the introduction to the volume, and the author closes his work with a most sympathetic appreciation of the saintly Love H. Jameson.

Here is a most wholesome book for the shelves of the young minister, and a most heartening expression for the more mature minister. It can be secured from the author himself, or from J. P. Rowlison, Tiffin, Iowa, for the modest sum of \$1.00.

CARLOS C. ROWLISON.

### An Important Conference

The first general gathering of the state and national secretaries of our various church activities, convened last week in St. Louis.

For years it has been the habit of these men to banquet together, somewhat informally, at our national conventions. On such occasions no time or opportunity is afforded to consider the work in which each is engaged. Last summer at one of the banquets, at Portland, someone ventured to suggest the good that might come from a three days' conference in the middle of the year, so it was arranged.

Bankers, merchants, stockmen, farmers and teachers gather from the ends of the land to talk over conditions and plan for the welfare of these varied enterprises; why should not our missionary secretaries do the same?

The fellowship of this gathering was unique. Men of kindred spirit to whom are committed by a confiding church the responsibilities of a kingdom extension, met to compare notes, methods and means of service. They were present from "where rolls the Oregon" to the oyster beds of Chesapeake Bay, and from the bleak plains of Montana to the flowered villas of Florida. These state secretaries are accustomed to long rides and much sacrifice for the common good. By unanimous consent these men met, and that "there might be equality" the railroad fares were pooled so that the near-by paid as much for his privileges as the far-distant. This, however, was only an equitable adjustment of the fares, inasmuch as it is for the most part our men on the mission fields where the burdens are heaviest who were compelled to travel the farthest.

Perhaps the subjects considered indicate the importance of the gathering as much as anything. The program included well prepared papers and discussions upon the following themes: "The Publication of a Joint Magazine," by Stephen J. Corey; "General Rules Governing Annuities," by G. W. Muckley; "Our Statistical Problems," by H. C. Combs; "Comity Among our Mission-

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It is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

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It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

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ary Societies," by J. H. Mohorter; "Closer Relations Between the American Christian Missionary and the State Societies," by L. E. Murray; "The Problems of Unification," by A. B. Philpott; "The Transfer of Church Membership," by C. F. Swander; "The Unworthy Preacher," by J. Fred Jones; "A 'Front Rank' Standard for Churches," by George E. Lyon.

The far reaching consequences of such a gathering can scarcely be estimated. Certain great problems which seemed to be "nobody's business" were assigned to committees for further consideration or execution; thus there is now in progress definite work by committees from whom reports are expected at the next conference regarding various matters indicated by the above mentioned program topics.

Doubtless the greatest problem among the Disciples is how to relate their diverse and independent missionary, benevolent and philanthropic enterprises to each other and to the churches which must be their interested constituency. The promotion of Christian unity by its practice among ourselves is the chiefest concern of our communion. In this conference the representative of each society was made to see his own work in its relation to all the others. The discussion on "Comity Among our Societies" was frank as well as friendly. A spade was called "a spade" and the result is the recognition on every hand that this great work is one, and must be conducted not only in the spirit of brethren, but with the economy, efficiency, system and unity of one great, complete, solidified, successful business enterprises of the kingdom. To this end especially did the evening with the committee on "Unification," the discussion of "Comity Among Societies," and the presentation of "A Uniform Missionary Plan" contribute. So helpful did the gathering prove to all present that plans were laid looking toward a like convocation in the mid-winter season of next year.

GRANT K. LEWIS.

### Notes from the Foreign Society

O. G. Hertzog's visit to China and the other mission fields has been a real blessing to the missionaries and the missionary work. His experienced business eye enabled him to see the real situation at once. He entered sympathetically into the problems of the missionaries and helped them in many ways. Wherever he went the hearts of the workers were cheered. The good influence of his visit will abide many years to come. At the last report he was in Jubbulpore, India.

Cheering reports are being received from Foreign Missionary Rallies in different parts of the country. President McLean with missionaries Erskine of Japan and McGavran of India are in the Central Southern states and Secretary E. W. Allen with Dr. Jaggard, of Africa, and H. P. Shaw, of China, is in the East.

Mrs. Stella Walker Lewis, a returned missionary from Japan, is visiting a number of churches and wherever she goes she creates a larger and deeper interest for the work.

The Social Work of Christian Missions, by Alva W. Taylor, is receiving much commendation. A number have said it is one of the strongest missionary volumes ever written. It is a well bound, tasteful volume of 264 pages, well illustrated. The price is 50 cents, postage ten cents extra.

C. P. Hedges has just returned on his first furlough from the Congo. He reports splendid advances in the work. Just before he left for America, a union conference of all the Protestant Congo missions was held at Bolenge. There were forty missionaries in attendance. The excellent work of our mis-

sion received high praise from all. During the conference the new church building at Bolenge was dedicated and 192 converts were baptized in one day.

During the revolutionary troubles in Nankin, China, our missionaries are all staying in Shanghai. There is a great congestion of foreigners there from the whole Yangtse River Valley. Four families are living in one home in Shanghai, but there is no complaint. It is hoped that things will have quieted sufficiently soon so that mission work can be resumed in the interior.

John Johnson, Nantunghow, China, referring to the present trouble in China, says: "The revolution which is spreading so rapidly over the empire with comparatively little bloodshed will injure and retard the Lord's work for a short time, but eventually we feel confident it will produce conditions favorable to the growth of the work."

Bruce L. Kershner, Manila, Philippine Islands, reports seven baptisms and 143 in the Sunday-school at the mission house. He states also that our property in the Philippine Islands is valued at \$24,750. There is great need of more property.

C. E. Robinson, Sendai, Japan, reports one baptism at Fukushima.

Last week the Foreign Society received \$500 bequest from the estate of Mrs. Eliza Ayres, Wauseon, Ohio. Large numbers of members of the Christian Church should remember the regions beyond in their last will and testament.

For the first two months of the current missionary year there has been a gain in the regular receipts of \$1,489.95. However, there is a loss in the annuities of \$4,835. There has been a gain of forty-eight contributing churches and 117 contributing Sunday-schools. The churches, as churches, have contributed \$1,418 more than for the corresponding two months last year and the Sunday-schools have increased their gifts \$659.59.

F. M. RAINS, Secretary.

### An Important Statement of Facts

If you are interested in the efficiency and success of the organized benevolent work of the Christian Churches, you will be interested in this statement of facts.

Many inquiries have been received lately regarding the Mothers' and Babies' Home and Christian Hospital, of St. Louis. The fact that these institutions now have no connection whatever with the National Benevolent Association of the Christian Church, does not seem to be clearly understood.

On account of the prolonged dissatisfaction with the character and manner of conducting the work of the Mothers' and Babies' Home and Christian Hospital, the central executive board of the association, out of consideration for the welfare of the work under its care and in justice to the people who are supporting it, felt compelled to insist upon a change in the character of the work being done by these institutions and in their method of doing it. Therefore, at a meeting of the central executive board of the association, held on April 20, nineteen out of twenty-one members of the board resident in St. Louis, voted that these changes must be made; whereupon Mrs. T. R. Ayars, and some others, removed the inmates and furniture of the Christian hospital, wards and property of the association, from the building rented from Mrs. Ayars. Later she organized the Christian Woman's National Benevolent Association, through which she is now appeal-

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ing for support for these institutions. It has been repeatedly stated in the papers of St. Louis, that these institutions are wholly non-sectarian and undenominational. However this may be, neither the Mothers' and Babies' Home nor the Christian Hospital of St. Louis is now in any way connected with the National Benevolent Association of the Christian Church. Mrs. T. R. Ayars has no connection whatever with the Association or with any of its institutions.

The question is being asked, "What about the care of mothers and babies in St. Louis?" When the new building of the Christian Orphans' Home was erected, a portion of it was designed and constructed with special reference to the need of babies. Mothers and babies are now being received and cared for by it, receiving better service at less cost by far than they received in a separate institution. The Christian Orphans' Home has under its care, from fifteen to twenty-five babies, and as many mothers. It is not now necessary to separate families. The standard of service has been raised and the expense reduced at least one-third.

Note.—The Association has no home for the aged in St. Louis: First, because we have no need for it. There is plenty of room in the Dallas Home.

Second—We have all the Homes we are able to support at present.

Executive Committee.

W. Palmer Clarkson Mrs. F. M. Wright  
Lee W. Grant Jas. H. Mohorter  
Mrs. J. K. Hansbrough

By order of the Central Executive Board.

## Benevolent Association News Notes.

The Association has just received another annuity from a good sister who believes in investing her money with the Lord. Last year was the association's best annuity year, and from the present indications the present financial year will surpass the gratifying record of last year.

The association has its very best annual report on the press. It will be out in a few days. While the gain in new money over records of previous years was not large, it was substantial, indicating decided growth and interest in its work. The gain over last year was \$17,821.21. Notwithstanding this gain the association has had a hard year financially, for the reason that it has had an unusually large family under its care and the living expenses have been abnormally high.

Two of our homes for the aged, Jacksonville and East Aurora, with a family of fifty-eight, are in sore need of financial help. The old people in these homes were not picked up from anywhere and everywhere, but were sent to the homes by the churches and were received at the request of the churches. Surely our brethren mean to make generous provision for their aged, honored, indigent members.

The general secretary has just returned from a trip to the Southern Convention, which netted in cash and good pledges over \$1,500. This is an indication of the substantial interest of the southern people in the Southern Christian Orphanage at Atlanta. The generosity of our Southern brethren to our benevolent work is refreshing and encouraging.

Our Southern Home at 299 Lee St., Atlanta, is in excellent hands. The leaders in all of our churches in the city almost to a man and woman, are giving of their time and thought and money freely for our home. T. Olin Hathcock, a prominent young attorney in the Equitable Building, is its president.

JAS. H. MOHORTER.

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3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

##### FEBRUARY: The New Politics.

1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

##### MARCH: Christian Men in Social Action.

1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

### SECOND QUARTER

#### Woman and the Community

##### APRIL: Woman in the Home.

1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

##### MAY: Woman in Industry.

1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

##### JUNE: Woman's Public Activities.

1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

### THIRD QUARTER

#### The Home and the Family

##### JULY: Homes or Tenements.

1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

##### AUGUST: Marriage and Divorce.

1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

##### SEPTEMBER: Parents and Children.

1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

### FOURTH QUARTER

#### Crime and the Criminal

##### OCTOBER: The Growth and Cause of Crime.

1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

##### NOVEMBER: The Treatment of the Criminal.

1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

##### DECEMBER: The Prevention of Crime.

1. Environment.
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